

वीर सेवा मन्दिर
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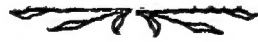
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श्री
स्वामी देवेन्द्रकीर्ति दिगम्बर जैन ग्रन्थमाला-१



महाकविपुष्पदन्तकृत
ना ग कु मार च रि त
भूमिका, शब्दकोश, अनुक्रमणिकाओं व टिप्पणों सहित

संपादक
हीरालाल जैन, एम. ए., एलएल. बी.
संस्कृताध्यापक, किंग एडवर्ड कॉलेज, अमरावती
भूतपूर्व रिसर्च स्कालर, अलाहाबाद यूनीवर्सिटी



THE
Devendrakirti Jaina Series

EDITED
With the Co-operation of Various Scholars

BY
HIRALAL JAIN M. A., LL. B.
King Edward College, Amraoti

Volume I.

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NĀYAKUMĀRACĀRIU

OF

PUṢPADANTA

An Apabhraṃśa work of the 10th Century

CRITICALLY EDITED

**from old MSS., with an exhaustive Introduction,
Glossary, Indices and Notes**

BY

HIRALAL JAIN, M. A., LL. B.,

*Central Provinces Educational Service, King Edward College, Amraoti
Formerly Research Scholar, Allahabad University*

1933

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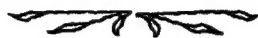
HARIVAMSA PURĀṆA of Svayambhū „ „

PĀHUDA-DOHĀ



श्री १०८. स्वर्गवासी श्रीदेवेन्द्र कीर्ति स्वामी,
भट्टारक-श्लान्कागण, कागंजा.

स्वामीजी की स्मृति में



कारंजा में बलात्कारगण के भट्टारकों की गद्दी की स्थापना मान्यखेट से आये हुए धर्मभूषण भट्टारक द्वारा विक्रम संवत् १५७५ में हुई थी। इस परम्परा में अबतक कोई बीस भट्टारक हो चुके हैं। इनमें से अनेक ने अपनी विद्वत्ता प्रकट करके निजाम राज्य से सनदें प्राप्त की हैं। पट्ट के स्थापित होने से बरार में जैनधर्म का जो प्रचार हुआ है उसके फलस्वरूप इस प्रान्त के प्रायः प्रत्येक नगर और ग्राम में जैन धर्म के पालक, इस गण के अनुयायी, बहुसंख्या में पाये जाते हैं। हमारे भट्टारकों का धर्मप्रचार के अतिरिक्त साहित्यवृद्धि की ओर भी पूरा ध्यान रहा है। इन्हीं की कृपा से हमारे शास्त्रभण्डार में एक सहस्र से अधिक हस्तलिखित, प्राचीन ग्रन्थ सुरक्षित हैं! इनमें अनेक ग्रन्थ स्वयं हमारे भट्टारकों के रचे हुए भी हैं।

हमारे अन्तिम गुरुमहाराज श्री १०८ भट्टारक श्री देवेन्द्रकीर्ति स्वामी बड़े शान्तिप्रिय और साहित्यप्रेमी थे। उन्होंने अपने जीवनमें उक्त भण्डार के संग्रह को सुव्यवस्थित किया। उनके स्वर्ग-वासी होनेके समय से ही उनके अनुयायियों की उत्कट अभिलाषा थी कि उनकी कीर्ति को अक्षय और दिगन्तव्यापी बनाने के लिये उनके नाम से कोई साहित्यिक स्मारक खड़ा किया जावे। किन्तु अनेक विघ्नबाधाओं के कारण अबतक इस अभिलाषा की पूर्ति नहीं हो सकी थी। हर्ष का विषय है कि आज हमारी कई वर्षों की वह अभिलाषा पूर्ण हो रही है।

गुरुमहाराज के नाम से स्थापित इस ग्रन्थमाला के संचालन के लिये हमारे पास कोई स्थायी सम्पत्ति नहीं है। पर हम यह जानते हैं कि हमारे गण के प्रत्येक सदस्य के हृदय में स्वामीजी के प्रति अटल श्रद्धा और भाक्ति है। इसी को हम हमारी ग्रन्थमाला का ध्रुवफण्ड समझते हैं। हमें पूर्ण विश्वास है कि हमारे बन्धु इस ग्रन्थमाला के कार्य में धनाभाव की कोई रुकावट न पड़ने देंगे। जो भाई इस पुण्यकार्य में योग देंगे उनके ज्ञानावरणी कर्मों का क्षय होगा और उनका निर्मल यश इसी ग्रन्थमाला द्वारा संसार में फैलेगा।

स्वामीजी की स्मृति में

प्रस्तुत ग्रन्थ के प्रकाशन में हमें पूर्ण आर्थिक सहायता श्रीयुक्त नागोसा रतनसा रायबागकर, द्वारा प्राप्त हुई है। इसके लिये हम व हमारा मण्डल उनके कृतज्ञ हैं। दाता ने अपनी धार्मिक बुद्धि और स्वामीजी में भक्ति का प्रत्यक्ष प्रमाण उपस्थित किया है। आशा है अन्य बन्धु इस आदर्श का अनुकरण करेंगे।

हमारे धर्मबन्धु श्रीयुक्त प्रोफेसर हीरालालजी ने इस ग्रन्थमाला को जन्म देने तथा प्रस्तुत ग्रंथ के सम्पादन में जो निस्स्वार्थ और अटूट परिश्रम किया है उसके लिये यह मण्डल आपका चिर-कृतज्ञ रहेगा। उन्होंने ग्रंथमाला का सम्पादकत्व स्वीकार करके हमारी अनेक वर्षों की अभिलाषा को सफल किया है।

हमें विश्वास है कि धर्मप्रेमी और साहित्यप्रेमी भाई हमारी त्रुटियों को क्षमा कर ग्रन्थमाला की उन्नतिमें सहयोग प्रदान करेंगे।

निवेदक

रतनलाल नरसिंगसा राउळ,

मंत्री, बलात्कारगण ग्रंथप्रकाशक मण्डल, कारंजा.

देवेन्द्रकीर्ति ग्रन्थमाला का कार्यकारी मण्डल—

१. श्रीमान् नत्थूसा पासूसा, एलिचपूर, सभापति व खजांची.
२. „ रायसाहब मोती संघई, रुखत्र संघई, अंजनगांव.
३. „ रतनलाल नरसिंगसा राउळ, कारंजा, मंत्री.
४. „ प्रो. हीरालालजी, किंग एडवर्ड कॉलेज, अमरावती, सम्पादक.
५. „ खुशालसा देवमणसा जितूरकर, कारंजा.
६. „ माणिकसा बाबूसा खंडारे, कारंजा.

P R E F A C E

It was in the year 1924 that I first discovered the NĀYAKUMARACARIJU of Puspadanta from the manuscript stores at Kārañjā which I examined in my capacity as a Research Scholar of the Allahabad University. The notes that I made on that occasion were included in the Provincial Catalogue edited by Rai Bahadur Hiralal and published by the C. P. Government. The Apabhramśa works discovered there interested me very much and I contributed an article on 'Apabhramśa Literature' to the Allahabad University Studies Vol. I, and determined the date of Puspadanta who was the chief of the authors, first in the notes contributed to the Catalogue and then in an article contributed to the Hindi Quarterly 'Jaina Sahitya Samsodhaka Vol. II.' In the following year I came to occupy my present post at Amraoti, and, being now closer to Karanja, I tried to arrange for the publication of the works. My efforts met with a ready response which enabled me to organise two societies for the work of publication.

It might be asked why two series of books have been started when all the works could very suitably be included in a single one. The answer is to be found in the genuine desire of the members of the Balātkāra-gana to preperuate the memory of their spiritual leader, the late Svāmi Devendrakīrti Bhattāraka, by a separate series. This is in the fitness of things as the present collection of MSS. preserved in the Balātkāra-gana temple owes a good deal to the efforts of the late Svāmi. It is in order to make the work of the two series mutually collaborative that the editorship of both has been entrusted to me.

Unlike the sister series, the present series has been started without any permanent funds to begin with. The society has, however, acquired a rich fund, I mean a fund of good will all around, which is expected to help it through the venture. The society is highly obliged to Mr. Nagosa Ratansa Raibagkar of Amraoti who has borne the costs of printing the present volume. It is hoped that the noble example of this gentleman will be followed by others interested in rescuing the ancient literary treasures of the Jains from oblivion.

I now come to my most interesting duty of acknowledging the help that I received in the preparation of this volume. My deep obligations are due to Mr. Ratanlal Narsinsa Raol and his colleagues in the management of the Balātkāra-gana Jaina Bhāṇḍāra who entrusted the editorship of their series to me and lent

PREFACE

out to me their two MSS. of the present work (MSS. A & B.). Facilities for collating the other three MSS. were secured for me by my friend Dr. Tarachand Gangawal, M. B. B. S., Palace Surgeon, Jaipur, Master Motilal Samghi, Sanmati-Pustakālaya, Jaipur, and Pandit Nāthuram Premi, Bombay. For this help I am greatly indebted to these gentlemen.

Rai Bahadur Hiralal has laid me under a deep debt of gratitude by encouraging me in my literary activities throughout and, on this occasion, by sending to me his valuable article on 'the Nagas of Central India', which I have fully consulted and even quoted from in the Introduction on 'the Nāgas and the Nāgaloka.' I have also consulted his 'Descriptive Lists of Inscriptions in C. P. and Berar' for the same section.

I am thankful to Prof. V. V. Mirashi, M. A., Head of the Department of Sanskrit in the Nagpur University for kindly drawing my attention to the references to Nāgaloka in the Navasāhasāṅkacarita.

My obligations are due to all the authors whose works I have consulted, referred to or quoted from, mention of which will be found in the list of abbreviations.

I am very highly obliged to my friend Dr. P. L. Vaidya of Poona for his valuable suggestions and advice in the editing details and his inestimable help in getting the work printed in Poona. The distance between the editor and the printers would have caused a good deal of delay in the completion of the volume and would surely have affected its printing quality had it not been for Dr. Vaidya's presence on the spot and his keen interest in the matter. I am also thankful to the Manager and staff of the Shree Ganesh Printing Works, Poona, for doing their best in the execution of the work.

I am indebted to my Principal, Mr. F. P. Tostevin, for recommending to the Local Government to permit me to undertake the editorship of the series, and for encouraging me and helping me in various ways.

With such co-operation as I have been receiving, I expect to be able to carry on the work of the series. Suggestions for improvement in any direction will always be very welcome.

King Edward College,
Amraoti.
1st December, 1932.

}

HIRALAL JAIN

**List of works mentioned in the Introduction, Glossary and
Notes either in an abbreviated form or in full.**

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 Hiralal, Nagpur, 1916.
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 Cun. Geo.—Cunningham's Ancient Geography of India, re-edited by S.
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 D—Deśi-nāma-mālā of Hemacandra, Calcutta University, 1931.
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 EC—Epigraphia Carnatica, Bangalore.
 EHD—Early History of the Deccan by R. G. Bhandarkar, Poona, 1927.
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 HMHI—History of Mediaeval Hindu India by C. V. Vaidya, Poona, 1921 and 1924.
 HP—Harivaṃśa Purāṇa of Jinasena, Manikacandra DJS No. 31 and 33.
 IHQ—Indian Historical Quarterly, ed. by Narendranath Law, Calcutta.
 Intro. to Prak.—Introduction to Prakrit by Woolner, Punjab University, 1928,
 IP—India's Past by Macdonell, Oxford, 1927.
 ISB—Inscriptions at Sravana Belgola by Narsimhacara, Bangalore, 1923.
 Jasa—Jasaharacariu of Puspadanta, Karanja Jaina Series Vol. I, 1931.
 JG—Digambara Jaina Grantha-kartā aur unke kāvyā by Nathuram Premi.
 Jaina Hiteśi Vol. VI, 5-6, 9-10.
 JG Dic.—Jaina Gem Dictionary by J. L. Jaini, Arrah, 1918.
 JJ—Jaina Jagat, a Hindi Weekly, published from Ajmer.
 JSA—Catalogue of Jaina Siddhānta Bhavana, Arrah, 1919.
 JRAS—Journal of the Royal Asiatic Society.
 JSS—Jaina Sāhitya Samsodhaka, a Hindi Quarterly pub. from Ahmadabad.
 JSIS—Jaina Śilālekha Saṃgraha, ed. by Hiralal Jain, Manikacandra DJG, Bombay, No. 28.
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 Mahābh—Mahābhārata.
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 Mahābhāṣya of Patañjali, Bombay.
 MAR—Mysore Archaeological Report.
 MDI—Medicinal Drugs of India by B. S. Mohan, Lahore, 1930.
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Sāgara-dharmāmṛta of Aśādhara, Manikacandra DJG No. 2.
Sanat—Sanatkumāracarita of Haribhadra, ed. by H. Jacobi, Munchen, 1921.
Sang. Rat—Sāṅgita Ratnākara of Śāringadeva, Poona.
SIJ—South Indian Jainism by Ramasvami Ayyangar, Madras, 1922.
SKV—Studies in the Kāmasūtra of Vātsāyana by H. C. Chakladar, Calcutta 1929.
SSG—Systems of Sanskrit Grammar by S. K. Belvelkar, Poona.
Sthānāṅga Sūtra, Jaina Āgamodaya Samiti, Bombay.
Tatt. Sutra—Tattvārthādhigama Sūtra of Umāsvāmi, Sacred Books of the Jains, Vol. II, Arrah., 1920.
Todd—Annals and Antiquities of Rājasthāna by J. Todd, in 3 Vols., Oxford 1920.
Uttarādh—Uttarādhyaṇa Sūtra, Calcutta.
Uttara Purāṇa of Gunabhadra, Calcutta.
Var—Prakṛta Prakāśa of Vararuci, ed. by P. L. Vaidya, Poona, 1931.
Vāyu Purāṇa, Venkatesvara Press, Bombay.
Viṣṇu Purāṇa, Venkatesvara Press, Bombay.
VNS—Vasunandi Śrāvaka-cāra, Muradabad, V. S. 1966.
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श्रीमान् नागोसा रतनसा गयबागकर,
अमरावती ।

INTRODUCTION

I. Critical Apparatus

The present edition of *Nāyakumāracarī* is based upon the following five MSS. fully collated :—

MS. A.

This MS. is deposited in the *Balātkāra-gana Bhāṇḍāra* of *Kāranja*. Leaves 88, size 11" x 5"; lines per page 9; letters in each line about 34; margin right and left 1½", top and bottom 1". One inch-square space is left blank in the middle of each page. It bears the following colophon :—

शुभं भवति लेखकपाठकयोः । संवत् १५५६ वर्षे चैत्र शुदि १ शनावद्येह श्रीघनौघद्वगे श्रीजिनचैत्यालये श्रीकुन्दकुन्दाचार्यान्वये भट्टारक श्रीपद्मनान्दिदेवास्तत्पदे भट्टारकश्रीदेवेन्द्रकीर्तिदेवास्तत्पदे भट्टारकश्रीविद्यानान्दिदेवास्तत्पदे भट्टारकश्रीमल्लिभूषणदेवास्तत्पदे भट्टारकश्रीलक्ष्मीचन्द्रोपदेशाद् हंसपत्तने श्रेष्ठादा तद्भार्या बदी तयोः पुत्रः सांगण तस्य भार्या सोमाई एतेषां श्रीसांगणकेन लिखापितं ॥

(on the last page in another hand)

भट्टारकश्रीकुमुदचन्द्रपदे भट्टारकश्रीअभयचन्द्राणां पुस्तकम् । संवत् १७८५ वर्षे शाके १६५० कीलकनाम-संवत्सरे माघमासि प्रतिपत्तियो सोमधूसेन वमस संपदे सूरतिबंदिरे वांसुपूज्यचैत्यालये गिरनारयाज्ञागमनसमये भट्टारकश्री धरमचंद्रपट्टधरि-देवेन्द्रकीर्तिभ्यः रामजी संचाधिपपुत्र आणंदनाम्ना हूबल श्रावकेण दत्तमिदं पुस्तकं ।

From this colophon, we learn that the MS. was completed on Saturday, the 1st of the bright fortnight of Caitra, in Samvat 1556, equivalent to 1499 A. D., in the Jain temple at Hamsapattana, according to the instructions of Bhaṭṭaraka Laxmicandra, for whom we got the following geneology :—

Kundakundanvaya

|
Padmanandi

|
Devendrakirti

|
Vidyānandi

|
Mallibhūṣaṇa

|
Laxmicandra (A. D 1499).

The subsequent history of the MS. is told in the additional note made later on the last page. The MS. belonged to Abhayacandra the successor of Kumudacandra. It was presented to Devendrakirti, the successor of Bhaṭṭaraka Dharm-

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candra, by a layman Ānanda son of Rāmji, at port Surat, at the time of the former's pilgrimage to Gīrnara on the 1st of Māgha. in Samvat 1785, Śaka 1650 Kīlaka Samvatsara, equivalent to A. D. 1729. This appears to be the time when the MS. migrated to Kāranjā, its present home.

Peculiarities of the MS.

1. Nasal ण occurs four times as frequently as न.
2. It shows a partiality for ए in absolute forms such as णिमुणेवि, करेवि etc., and in the seventh-case-ending such as मंडणे, भवणे etc.
3. It omits a number of lines that are found in MSS. D and E.
4. It bears glosses on the margin like B and D. About this gloss, more will be said in the sequel.

MS. B.

This MS. also belongs to the Balātkāra-gaṇa Bhāṇḍāra of Kāranjā.

Leaves 136; size 11" x 5"; lines per page 7; letters per line about 28; margin right and left 1½", top and bottom 1". It has no original colophon and no date. At the end, in second hand, we read भट्टारकश्रीकुमदचंद्र त० भ० श्रीधर्मचंद्रस्येद ।

This Kumudacandra is probably the same as the one mentioned in A and Dharmacandra a co-disciple of Abhayacandra. If this is true, the MS. existed about 1729 A. D. It agrees, almost through-out, with A in its readings and other peculiarities, and bears similar glosses. It is on very thin paper and is now fast wearing out.

MS. C.

This MS. belongs to the Terīpanthī temple of Jaipur. Leaves 49; size 11" x 5"; lines per page vary from 12 to 14; letters in each line about 44; margin all round ". It bears the following colophon :—

संवत् १५५८ वर्षे श्रावण सुदि १२ भौमे ॥ ५ ॥ श्रीगोपाचलगढदुर्गे तोमरवंशे अश्वपति गजपति नरपति राज्यत्रयाधिपति महाराजाधिराज श्रीमानसिंघदेवाः तद्राज्यप्रवर्तमाने श्रीमूलसंघे बलात्कारणे सरस्वतीगच्छे कुंद-कुंदाचार्यान्वये भट्टारकश्रीप्रभाचन्द्रदेवाः तत्पुत्रे भट्टारकश्रीपद्मनंदिदेवा भट्टारकश्रीशुभचंद्रदेवा भट्टारकश्रीजिनचंद्रदेवाः तदान्नाये जैस लान्वये साधु साचाइ भार्या करमा तत्पुत्र ४ (family details) एतेषां मध्ये थोमा इदं नाग-कुमार पंचमी लिखापितं ज्ञानावरणीकर्मक्षयार्थं । ज्ञानवान् ज्ञानदानेन etc.

From this we learn that the MS. was completed on Tuesday, the 12th of the bright fortnight of Srāvana, in Samvat 1558, equivalent to 1501 A. D., at Gopācala (Nēwāliar), during the reign of Mahārāja Mānasimha of Tomara dynasty. It was written for a layman of the Jaisawala family which had, for its spiritual guidance, the following line of teachers :—

CRITICAL APPARATUS

Mūlasaṃgha. Balātkāragāṇa, Saraswatīgaccha, Kundakundānvaya

|
Prabhācandra

|
Padmanandi

|
Śubhacandra

|
Jinacandra

It agrees with AB in the use of न and in the omission of a number of lines. But in readings it generally agrees with E. It bears no notes on the margin.

MS. D.

This MS. also belongs to the Terāpanthī temple of Jaipur. Leaves 71; size 11½" x 4½"; lines per page 10; letters per line about 37, margin all round 1". It bears the following colophon:—

संवत् १६०३ वर्षे शाके १४६७ प्रवर्तमाने महामाङ्गल्यआषाढमासे कृष्णपक्षे द्वितीयातिथौ उत्तराषाढ-
नक्षत्रे तैत्तलकरणे श्रीमूलसंघे नंथान्नाये बलात्कारणे सरस्वतीगच्छे श्रीकुन्दकुन्दाचार्यान्वये भट्टारकश्रीपद्मनन्दिदेवा-
स्तत्पट्टे भट्टारकश्रीशुभचन्द्रदेवास्तत्पट्टे भट्टारकश्रीजिनचन्द्रदेवास्तत्पट्टे भट्टारकश्रीप्रभाचन्द्रदेवास्तत् शिष्यमंडलाचार्य
श्रीधर्मचन्द्रदेवास्तदान्नाये तक्षकपुरवास्तव्ये सोलंकीराजाधिराज राजश्रीरामचन्द्रराज्ये श्रीआदिनाथचैत्यालये
खंडेलवालान्वये बाकुलीवालगोत्रे सा. पाल्हा तद्भार्या गौरी तत्पुत्र सा. न्येमा (family details) एतेषां
मध्ये सा. नेता भार्या लाङ्गमदे तृतीय सा. ठाकुरभार्या दाडिमदे तथा इदं शास्त्रं पञ्चमीव्रत-उद्योतनार्थं
लिखापितं धर्मचन्द्राय दत्तं । ज्ञानवान् ज्ञानदानेन etc

From this we learn that the MS. was completed on the 2nd of the dark fortnight of Āsāḍha. in Samvat 1603, Śaka 1467, equivalent to 1546 A. D. It was copied for a layman of Bākliwāla family of the Khaṇḍelawāla caste, a resident of Takshakapur (Taxila), in the kingdom of the Solamki king Rāmacandra. He had for his spiritual guidance, the following line of teachers:—

Mūlasaṃgha, Nandi-āmnāya Balātkāra gāṇa, Saraswatīgaccha,

Kundakundānvaya

|
Padmanandi

|
Śubhacandra

|
Jinacandra

|
Prabhācandra

|
Dharmacandra (To whom the MS. was presented).

It will be seen that this carries the line given in the colophon of MS. C, two successions further.

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The MS agrees in its peculiarities with A and bears glosses like it on the margin. But it has all those additional lines that are found in E. These are mostly given in the margin. It even gives a few lines peculiar to it alone.

MS. E.

This MS is deposited in Bābā Dulicand's Bhāṇḍāra in Jaipur and belongs to that section of the collection which was acquired from Saṅgāner Bhāṇḍāra. Leaves 55; size $10\frac{1}{2}'' \times 4\frac{1}{4}''$; lines per page vary from 13 to 15; letters per line about 35. It bears the following colophon:—

सं. १५१९ जेष्ठ वदि १२ चंद्रे ॥ जादौ ॥ जेष्ठ सुदि ५ ॥ गुरौ संपूर्ण भवत् ॥ बागर देसे । कुंझुणग्राम-
नगा श्रीआदीश्वरचैत्यालये । सरस्वतीगच्छे श्रीमूलसंघे लंबेचू बुढेले गोत्रे लिखितं पंडित सा. महाराज चौधरी
सा. भीषमसुत । कर्मक्षयानीमितं ॥ संकोडियकरचरणा etc.

From this we learn that the MS. was begun on the 12th of the dark fortnight and completed on the 5th of the bright fortnight of Jyestha in Samvat 1519, equivalent to 1462 A. D. in the Ādisvara temple at Jhunjhunū in Vāgara country, by one Pandit Mahārāja Caudhari son of Bhisama, of Vudhele family of Lamvecu caste.

This MS. is the most interesting of all, as it is the oldest and has many features that distinguish it from the rest.

1. It has ण instead of न throughout.
2. It shows a great partiality for इ in preference to ए in the absolute forms and the seventh case—ending e. g. वंदिवि, सुणिवि, चित्ति, मज्झि etc.
3. It frequently avoids the insertion of य or व between two vowels unlike all the other MSS, e. g. सुअण for सुयण; पहाओ for पहावो.
4. It omits the author's prasasti which all the other MSS. give at the end, and like C, bears no glosses on the margin.
5. Where its readings differ from the constituted text, it agrees more frequently with C than the others.
6. It has many lines which are not found in ABC and are added in D only in the margin.

From the description of the MSS. given above, it will be seen that they are fairly representative of the manuscript-tradition of Ōāyakumāracarīu over a very wide area. Of the four MSS. mentioning their place of copying, one comes from Gujrāt, another from Gwāliar (Central India), the third from Punjab and the forth from Rājaputānā. They fall into two groups, AB and CE, D forming a link between the two, agreeing with the former in orthography and the glosses, with E in the matter of additional lines and frequently agreeing with this or that in its readnigs.

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2. Text-constitution.

I have followed the following principles in constituting the text of Nāya-kumāracarīu :—

1. I have, as a rule, adopted in the text the reading on which all or most of the MSS. agreed. But in a few cases the reading of two or even one MS is preferred to that of the majority where it seemed to be justified by the superiority in sense and suitability. For the same reason, I have even given a tentative reading in preference to the agreed reading of all the MSS. This, however, has been done in a very few cases, and there also when the change made was of one letter only.

2. As the MSS. that use न are not at all consistent in its use and as no principle can be evolved from them for discriminating between न and ण, the latter has been used throughout, for the sake of uniformity, and the variations have not been recorded.

3. The MSS. are somewhat, inconsistent in the use of व and वः. In this case the choice has been made according to the Sanskrit or vernacular equivalents and the variants have not been recorded.

4. च्छ and त्य are found so written in the MSS. as to be frequently indistinguishable. Generally it has been easy to find out which of them is meant, but the problem has, sometimes, become puzzling when either gives sense, for example वित्थिष्ण or वित्थिष्ण in 1, 3, 5. In such cases only, the alternative reading is included in footnotes, otherwise not

5. क्ख, छ and छः have been frequently found written as double ख, double छ and double ढ. These also have not been noticed in the footnotes.

6. The MSS. show some inconsistency in the insertion of य between two vowels and MS. E, as said above, generally avoids it. These variations have, in some cases, been noted but frequently ignored.

7. As we have no device to distinguish short ए from long ए and as readings vary between short ए and इ the latter has, generally, but not invariably, been used where the metre required a short vowel. These variations have been ignored in the footnotes.

8. Variations due to obvious mistakes and slips of the copyist have not been noted, but readings of doubtful meaning have been.

9. Other minor variations such as of ०हु and हुँ and of anusvāra have been ignored.

In all other cases the variants have been carefully recorded.

3. The Poet and his Patron.

Much information about the parentage and the works of the author has already been published (C. P. Cat. intro. and extracts; AUS. p. 157-185; JSS vol.

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II, p. 57-80, 146-156; JJ 1st Oct. and 1st Nov. 1926; Jasa. Intro.). From these the following facts about the author and his works can be gathered :—

1. Puspadanta was the son of Kesavabhaṭṭa and Mugdhādevi, Brahmins of Kāśyapa gotra,

2. He travelled to Mānyakheta from somewhere and was patronised by Bharata, and later, by his son Nanna, both ministers of Krisnarāja alias Vallabharāja, who may be identified with Krisnarāja III of the Rastrakūṭa dynasty of Mānyakheta.

3. The poet mentions the following three historical events of his time :—

(i) The king of Mānyakheta, here called Tuḍigu, killed the Cauda king (identified with Rājāditya Cola killed by Kṛṣṇa III in A. D. 949).

(ii) The king of Dhārā burnt Mānyakheta. This king is identified with the Parmār prince Harsadeva.

(iii) A severe famine razed over Mānyakheta. This event is surmised to have followed the raid of the capital by Harsadeva (Jasa. IV, 31,8).

4. Three works of the author have so far been discovered, Mahāpurāṇa or Tisaṭṭhi-purisa-guṇālaṃkāra in 102 chapters, Jasaharacariu in 4 chapters and Nāyakumāracariu in 9 chapters.

5. The author began his Mahāpurāṇa in Siddhārtha Samvatsara and completed it in Krodhana Samvatsara, Āshādhāsukla 10 Sunday the 11th June, 965 A.D. In the present work the author mentions Kṛṣṇarāja as still ruling at Mānyakheta. For his successor Khotṭigadeva we have a stone inscription dated in the Saka year 898 = A. D. 971. This date, therefore, is the *terminus ad quem* for the composition of our work.

6. In the Mahāpurāṇa Puspadanta describes himself as of tender constitution and ugly appearance, homeless, dressed in rags and barks, bathing in rivers and pools and sleeping on bare ground. Nevertheless he was equanimous towards the rich and the poor and friendly to all. He had a high sense of self-respect and was excessively fond of poetry as is shown by the epithets *Ahimanameru* and *Kavvapisaḷla* which he frequently uses for himself in all his works, though they were originally given to him by his critics some of whom, however, did not omit to decry him, 'केण वि कव्वपिसल्लउ मण्णिउ केण वि थु मणिवि अवगण्णिउ ।'

I shall now confine myself to what the author says about himself in the present work and the circumstances that led him to compose it. In the colophon of each Sandhi we are told that it is the work of Mahākai Pupphayanta, Sanskrin Puspadanta. At the beginning of the work the poet introduces himself as the son of Muddhāi, Skt. Mugdhādevi, and Kesavabhaṭṭa of Kāśyapa gotra. He was residing in the house of Nanna in the city of Mānyakheta when two persons Nāilla and Sṭaiya, pupils of one Mahādadhī approached him, eulogised his talents and expressed their desire to hear from him the story of Nāgakumāra, illustrating

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the fruit of observing the fast of Śrī-pañcāmi. He was also requested to the same effect by Nanna the minister of Vallabharāya, and Nāilla and Silaiya urged him to associate the work with the name of Nanna. The poet acceded to their request and began the story.

Four, out of the five MSS. used, give at the end what is called the author's Praśasti. Besides the usual information about his parentage, the author here records something that has not been told anywhere else. He tells us that his parents were at first devotees of Śiva but "they had their ears filled by the ambrosia of the teacher's words and so they died by the Jaina form of renunciation." We have here, no doubt, the mention of the conversion of Puspadanta's parents from Śaivism to Jainism.

Puspadanta has, in all his works, profusely eulogised his patrons. In the Mahāpurāṇa he tells us that when he reached Mānyakheta, he was received with great honour by Bharata, the king's minister who kept him in his own house and induced him to write poetry. The Mahāpurāṇa is dedicated to him ('*Mahābhavva-Bharata-anumāyia*' approved by the noble Bharata). Bharata was a Brahmin of Kaundinya gotra. His father's name was Aiyana or Annaiya, mother's Śridevi and wife's Kundabbā or Kanakadevi. He had seven sons, Devalla, Bhogalla, Nanna, Sohaṇa, Guṇavarma, Daṅgaiya and Santaiya. Of these Nanna seems to have succeeded his father, either because his elder brothers died premature or because of his superior talents. Two works *Jasaharacariu* and *Nāyakumāracariu* are dedicated to him, the former being called *Nanna-kapṇāharāṇa*, an ornament to the ears of Nanna, and the latter '*Nanna-pāmankia*' stamped with the name of Nanna. He has been highly eulogised in *Kaṭavaka* 3 and 4 of Chap. I of the present work. One of his adjectives, *Vicchinna-Sarāsai-Bandhava*, seems to me to suggest that Nanna took particular interest in the revival of Prakṛta poetry which was going out of use as we know that almost all of the Jaina authors who lived immediately before Puspadanta, for example, Jinasena, Guṇabhadra, Somadeva, Akalamka and others, wrote in Sanskrit. Of the other brothers of Nanna, Sohaṇa and Guṇavarma or Guṇadharmā, while yet young, had a hand in inducing the poet to compose the *Nāyakumāracariu* and Daṅgaiya is mentioned in the ending eulogy. The office of ministership was hereditary in the family but there seems to have been an interruption just before Bharata who is said to have restored the family to the position which it had lost. In the verse prefixed to the second chapter of *Jasaharacariu*, mention is made of Nanna's sons. Thus, in Puspadanta's works we find mention of the four generations of this illustrious family, associated with the ruling dynasty of Mānyakheta during the tenth century.

We are not sure that we have discovered all the works of Puspadanta. Hemacandra, in the commentary to his *Deśināma-mālā* mentions *Abhimāna-cinḥa* five times (I, 144, VI, 93; VII, 1; VIII, 12, 17,) and quotes from his *Sūtra-pāṭha* and *Vṛtti* which appear to be some lexicographic works of Deśi words like the works of Dhanapāla and Hemacandra. *Abhimāna-cinḥa* does not seem to be a proper name but a title like the *Abhimāna-meru* of our poet. It is not unlikely

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that the two be identical, in which case our author can be credited with the authorship of a lexicography also. Similarly, the author of *Śivasimḥasaroja* mentions a poet named 'Puspa' who wrote a work on *Alaṅkāra* in Dohā metre about V. S. 700. (See 'Hindi' by Badrinath Bhaṭṭa, page 17). No wonder if here also our author be meant. The points, however, must be left here for further research in future.

4. Manyakheta—a literary centre.

Manyakheta, where the present work as well as the other two works of our author were composed, has been identified with Malkhed (N. Lat. 17° 10' ; E. Lon. 77° 18') included in the Hyderabad territory of his Exalted Highness, the Nizam of Hyderabad. It was known to the Arab writers as *Mankir*. It is not now 'the champion of the beauty of the celestial city, crowded with people and with flower gardens' as it was in the time of Puspadanta: it is in ruins, the site being marked by a small village. The capital was founded by Amoghavarṣa of the Rāstrakūṭa dynasty in 815 A. D. and it continued to flourish till the dynasty was supplanted by the Cālukyas about 973. During this period of more than a century and a half, it formed a great centre of literary activities and revival of Jaina learning. Amoghavarṣa had clear Jaina tendencies. He is said to have worshipped the feet of Jinasena who wrote the Sanskrit *Ādipurāṇa* and the *Pūrāvāhyudaya Kāvya* under his patronage. He is associated with the large commentary on the grammar of Śakātāyana which has been called *Amoghavṛtti* after him. It was under him that Mahāvira made his great contribution to the development of Mathematics by writing his *Gaṇitasāra*. He himself is said to have written the *Kavirūjamūrga*, a work on poetics, in Kanarese. He is the author of that beautiful little Kāvya, *Ratnamūlikā*, which, according to his own statement, 'he composed when he had abdicated the throne on account of the growth of ascetic spirit in him' (Bhand. Re.) It was during the reign of Krishna II that Gunabhadra completed the work of his teacher Jinasena by writing the *Uttarapurāṇa*. The reign of Krishna III saw the appearance of the *Jivālmūlini-kalpa* of Indranandi 939 A. D., the *Yasastilaka Campū* of Somadeva in 959 A. D., and above all, the works of our author. The famous Kanarese poet Ponna also flourished under him and was honoured with the title of: Ubhaya-bhāsā-cakravartī by the king himself. Indrarāja IV of the dynasty is said to have renounced his kingdom like his ancestor Amoghavarṣa, and ended his days according to the Jaina form of renunciation. Numerous Jaina temples at Śravana Belgola and other places in the South record the munificence of the descendants of Amoghavarṣa in the service of Jainism. It was this fame of the Rāstrakutas which must have attracted Puspadanta to their illustrious capital which 'scraped the sky by its mountain-like high palaces' and which, in the poet's own words, was—

‘दीनानाथघनं सदाबहुजनं प्रोत्फुल्लवलीवनं
मान्याखेटपुरं पुरंदरपुरीलीलाहरं सुन्दरम्’ ।

(See EHD. p. 93-96; EHI. p. 387; Bhand. R. Vol. II; EC. Vol. II; JSS. Intro. p. 75-80).

POPULARITY OF THE HERO

5. Popularity of the hero

Nāgakumāra is recognised by the Jains as one of the twenty-four Kāma-devas, i. e. the most beautiful persons that ever lived. Our author has, therefore, called him by all the different names of Cupid, such as Kāma, Madana, Ananga, Jhasaketu and the like. He is said to have attained his personal charms and heroism by observing the fast of ŚrīPañcami in his previous birth. It is no wonder, then, that various authors tried to write the account of his life in different languages at different times. Besides the present work, I have been able to discover the following authors and works or their mention in the works of others.

1. Tribhuvana Svayambhū wrote '*Pancamicariam*.' This work has not so far been discovered, but the mention of it is found in the introductory part of *Paumacariu* of Svayambhu—*तिहुयणसयंमुरइयं पंचमिचरियं महच्छरियं*. We are told in the same work that Svayambhu left his work incomplete and it was completed by his son Tribhuvana Svayambhu. As Puspadanta has mentioned Svayambhu in his *Mahāpurāṇa*, this work seems to have preceded the present work, though, in that case, it seems rather strange that no mention of it is found here. This work also seems to have been written in Apabhramśa.

2. Jayadeva wrote the life of Nāgakumāra as we know from the mention of Mallisena (see below).

3. Mallisena wrote *Nāgakumāracarita* in five cantos. The author, who styles himself as Ubhayabhāsa-cakravartī, says that he has rendered in Sanskrit verses what Jayadeva and others wrote in prose and verse. The beginning of the work is—

श्रीनेमिं जिनमानम्य सर्वसत्त्वहितप्रदम् ।
वक्ष्ये नागकुमारस्य चरितं दुरितापहम् ॥ १ ॥
कविभिर्जयदेवाद्यैर्गद्यैः पद्यैर्विनिर्मितम् ।
यत्तदेवास्ति चेदत्र विषमं मंदमेघताम् ॥ २ ॥
प्रसिद्धसंस्कृतैर्वाक्यैर्विद्वज्जनमनोहरम् ।
तन्मया पद्यबन्धेन मल्लिषेणेन रच्यते ॥ ३ ॥

Other works attributed to this author are '*Padmāvatīkalpa*', *Brahmaṇḍīyā* and *Ādipurāṇa* (JG 216; JSA 381-384). The author is probably identical with the ascetic commemorated by the Mallisena Prasasti at Sravana Belgola (ISB 67; JSIS 54). There are several MSS. of this work at Kāranja (CP Cat.) and elsewhere. It has been noticed in the MAR. 1924. The story in this work is in substantial agreement with that of our work.

4. Dharasena wrote *Nāgakumaracarita* in Sanskrit verse in eight cantos. The Kāranja MS. of this work is slightly incomplete going upto 164th verse of canto 8th. But other complete MSS are also known to exist.

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Beg. नेमि नमत्सुराधीशमुनीशमनघत्रियम् ।
नत्वा नागकुमारस्य वक्ष्ये संक्षेपतः कथाम् ॥

The author is probably identical with the author of the homonymous lexicography known as *Viśvalocanakoṣa* or *Muktāvalikoṣa* (ed. Nāthāranga Gāndhi, Bombay 1912).

5. Rāmacandra Mumukṣu wrote *Punyūśrava-kathā-kosa* in Sanskrit verse. It contains fiftysix stories illustrative of the fruit of various religious fasts and practices amongst which is also to be found the story of Nāgakumāra Kāmadeva, which is in substantial agreement with our story. MSS. of this work are found at several places. A Hindi prose translation of the work is published (trans. by Nathuram Premi, Bombay 1907).

6. Candrasīgara Brahmācāri is said to have written *Nagakumāra-satpadi* in mixed Sanskrit and Kanarese, six thousand ślokas in extent (JG 79).

7. Jina Muni is said to have written *Nagakumara-satpadi* in Sanskrit with a commentary in Kānyakubja Bhāṣā (JG 98).

8. Dharmadhara is said to have written *Nagakumara-katha* (JG 137).

9. Mallibhusana Bhaṭṭāraka is said to have written *Nagakumara-carita* about Samvat 1510. He is also said to be the author of *Bhairava-Padmavati-Kalpa*, *Patrakasari-kathā*, *Sripālacarita* and *Sajjanacittavallabha* (JG 215).

10. Mallisena is said to have written *Nagakumāracarita* in Kanarese. A MS. of this work, consisting of fifteen palm-leaves, is deposited in the Jaina-Siddhānta-Bhavana, Arrah (JSA 378). The work is said to be one thousand ślokas in extent. This author is probably identical with No. 3 above, who is said to be Ubhaya-bhāṣā-cakravartī i. e. master of two languages, probably Sanskrit and Kanarese.

11. Bahubali Kavirājahansa wrote *Nagakumara-carita* in Kanarese. A MS. of the work consisting of sixtytwo palm-leaves is deposited in the Jaina-Siddhānta-Bhavana, Arrah (JSA 379).

12. Ratnakara Kavi wrote *Nagakumara-carita* in Kanarese. A MS. of this work, consisting of 126 palm-leaves, is deposited in the Jaina-Siddhānta-Bhavana, Arrah (JSA 380).

13. There is a *Nagakumarakavya* in Tamil (SIJ p. 103).

14. Nathamala Viṭṭala wrote *Nagakumara-carita* in Hindi verse. He is said to have lived at Bharatapur and written about Samvat 1834 = 1777 A. D. He is credited with the authorship of four other works, *Jinagunavilasa*, *Siddhanta-sara*, *Jivandhara-carita* and *Jambūsvamī-carita*. (JG 7; HJSI p. 80.)

15. Gopilāl wrote *Nagakumara-carita* in Hindi verse. He is credited with the authorship of two other works (JG 22).

16. Udayalāl Kaślīwāla translated the work of Mallisena in Hindi prose (pub. Bombay, 1913).

THE POET'S EDUCATION

17. An ancient prakṛta work of unknown date, Nivvāna—kāṇḍa, mentions Nāgākumāra as a great sage who, along with his two associates Vyāla and Mahāvvyāla attained salvation from the Ashtapada mountain (pub. Bombay 1914).

गायकुमारमुणिदो बालमहाबाल चेव अज्जेया ।
अट्टावयगिरिसिहरे णिव्वाण गया णमो तेसि ॥ १५ ॥

18. An Apabhramśa work Śāyadhammadohā mentions Nāgadatta as having attained heaven by the observance of a fast and subsequently reborn as Nāgākumāra—

उववासहु इक्कु फलई संबोहियपरिवार ।
गायदत्तु दिवि देउ हुउ पुणरवि गायकुमार ॥ १११ ॥

The above list can not be claimed to be exhaustive, but it is sufficient to show how popular the story of Nāgākumāra has been with Jaina authors from ancient times down almost to the present day. It is probable that some authors utilized the theme prior to Puspandanta, but unless and until their works are discovered and their date is determined, the present work can claim to be the oldest on the subject.

6. The Poet's Education.

In the introductory part of his Mahāpurāṇa, Puspandanta says that he had seen nothing of the works of Akalamka, Kapila, Kanacara, Pātāñjali, Bhāsa, Vyāsa, Kālidāsa, Svayambhū, Śrī Harsa, Bāna, Rudrata, Nyāsakāra, Piṅgala and many others. But he has completely belied himself in his works. I shall here confine my remarks to the present work alone to show that its author was familiar not only with the Hindu, Buddhist and Jaina religion, philosophy and mythology but also with all those technical branches of literature, a knowledge of which formed a necessary part of the equipment of an accomplished poet in ancient India.

As might be expected, the poet shows a thorough grasp of the tenets of the Jaina faith to which he turns frequently but which he has particularly mentioned once (I, 12) and expounded twice (IV, 2-4; IX, 12-14). On these sections of the work, the reader will find in the notes numerous references to the works of Kunda-kundācārya, Umāsvami, Samantabhadra and Vattakera, some of the most ancient Digambara Jaina writers, showing that our poet was well read in them. Once (IX, 5,5) we find mention of the two questions, namely wearing cloth and eating food during the stage of omniscience, round which ranges a long controversy between the two sections of the Jain community the Digambaras and the Śvetāmbaras. Various doctrines and beliefs of the Hindu and the Buddhist religions have been mentioned and commented upon in seven passages (5 to 11) of chapter nine. Systems of philosophies such as Sāṃkhya, Mīmāṃsā, Kṣanikavāda, Śūnyavāda, and Īśvaravāda and some of their founders Kapila, Aksapāda, Kanacara and Sugata are named. Even the materialist school of Bṛhaspati has not been overlooked (IX, 11).

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For poetic embellishment the author has drawn considerably upon the Hindu mythology contained in the Purānas. Brahmā has been called the 'Lotus-born' and 'aja' (I, 5, 10; IX, 7, 5) and Rudra or Siva figures with his consort Pārvati, his three eyes, his trident, his bowl and garland of skulls. The stories of his burning of Cupid and cutting off the head of Brahma also come in for review (III, 14, 9; IV, 12, 9; VIII, 6, 2; IX, 7, 5). Similarly Viṣṇu appears with his consort Lakṣmi and the cowherd-maids (Gopis) and his lifting up the Govardhana mountain and slaying of Madhu and Śiśupāla are familiar events to the poet (III, 7, 16; VII, 3, 9; VII, 15, 3; VIII, 4, 13; VIII, 16, 6; IX, 3, 8). The lifting of the earth by the boar, the churning of the ocean by the gods and the earth being supported on the hood of a serpent are also within his knowledge (I, 4, 8-10; VII, 1, 6). Other gods such as Indra and his consort Paulomī, Yama Vaiyaśvata and Kubera or Dhanapati find frequent mention while Brhaspati's learning and his defeat by his rival, Rāmha's personal charms and Cupid's flower arrows have received our poet's recognition (I, 4, 2; IV, 6, 8; IV, 6, 15).

For the same purpose the Mahābhārata and the Rāmāyana have been freely drawn upon. The five fiery Pāndavas and their destruction of the Kaurava forces, Arjuna's going to Drona for instructions and his enmity with Karna, the liberality of the latter and his fight against his own brothers, the purity of the character of Bhīṣma and his turning away from the battle-field, the righteousness of Yudhisthira and his troubles of exile, and Virāṭa with his mace serve the poet for his similes and metaphors (I, 4; II, 14, 12; III, 14, 4; IV, 10, 17; VIII, 15, 1-4). He mentions Arjuna as Nara and Karna as Ravinandana which shows that he was not deriving his knowledge of the Bhārata story exclusively from the Jaina books. He mentions Rāma and Sītā as ideal man and woman, Sugrīva and Hanumat as waiting upon Rama and Hanumat's loyalty for his master though he was a monkey, and Rāvana's fighting the forces of the gods (I, 4, 3; IV, 6, 8-9; IV, 11, 2). His allusion to the death of Ravana at the hands of Lakṣmana (III, 14, 5) is clearly derived from the Jaina Padmapurāṇa, but his probable reference to Vasiṣṭha's falling into trouble for his hospitality to Viśvāmitra can be from no where else than Valmiki's Rāmāyana (III, 3, 3, see notes).

The poet's reference to three buddhis, three saktis, pañcāṅga mantra, arisadvarga, seven vyasanas and seven rājyogas shows his knowledge of works on state-craft such as Kāmandakiya Nīṭisāra and Kauṭīliya Arthasāstra (1, 8).

Some of the poet's similes are derived from the stellar region; for example, his pun on kumbha as water jar and the constellation aquarius or the elephant's temple and the constellation in union with Saturn, on Hasta as the elephant's trunk and the constellation Carvus in union with the moon. He also speaks of the Sun being eclipsed by Rāhu and of Yuti, that is confluence of planets, as auspicious (I, 10, 2; III, 17, 9-12; VII, 8, 5; IX, 2, 5.)

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The description of the limbs of Nāgākumāra's body is in accordance with Varāhamihira's description of Mahāpurusalaksana (III , 4 see notes), while the mention of the various fine and useful arts in III, 1, and the handling of amorous situations in other parts of the work presuppose a knowledge of works on erotics such as Vātsyāyana's Kāmasūtra.

The kinds of flowers mentioned in the work are *kamala* (lotus), *kuvalaya* or *indivara* (blue lotus), *kumudini* (lily), *sthala-padma* (*ionidium suffruticosium*), *campaka* and *nṛpa-campaka* (sweet-scented calophyllum), *jāti* or *mūlati* (*jasminum grandiflorum*), *jūhi* skt. *yūthikī* (*jasminum auriculatum*), *ketaki* (*pandanus odoratissimus*), *punnāga* (*ochrocarpus longifolium*), *tilaka*, *bakula* (*surinum medlar*), and *mandāraka* (*calotropis gigantea*). The kinds of grass mentioned are *trṇa*, *dūrṇā*, *kuśa* and *kaseru*, the last as particularly dear to boars. Other trees and plants that have found mention in the work are, *nyagrodha* or *vata* (banyan) *pippal* (*ficus religiosa*), *śallaki* (*boswelvia therifera*), *pīlu* (*salvadara persica*), *śvā* (*vaterisindica*), *sahakara* or *mākanda* (mango), *rūi* (*gigontia swallow-wart*), *kadali* (plantain), *ikṣu* and *pundrekṣu* (kinds of sugarcane) and *drākṣa* (grapes). Among corns are mentioned *sali* or *kalama* (rice), *yava* (barley), *yavanūla* (great millet , *mudga* (green grain) and *lankeśa* or *caṇaka* (gram.)

The domesticated animals mentioned are *go* (cow), *Dhavaḷa* (bullock) *mahiṣa* (buffalo), *aśva* (horse), *gaja* (elephant), *bokkaḍa* skt. *chāga* (goat), *karabha* (camel) and *khara* (donkey); wild animals, *simha* (lion), *vyaghra* (tiger), *kola* (boar) and *hariṇa* (deer) and birds *hamsa* (swan), *vaka* (crane), *śuka rincha* or *kīra* (parrot), *kokila* (cuckoo), *ghṛā* skt. *grddhra* (vulture), *śikhi* (peacock), and *chakravaka* (ruddy goose or duck). Of these, the elephants are said to be specially fond of *śallaki*, the goat of *rui* and camel of *pīlu* (see VII, 2 text and notes).

Turning now to the poetic qualities of the work we find that it is full of beautiful similes and metaphors drawn from the whole range of Aryan mythology and history and frequently, and more effectively from the poet's own observation of nature and human experience. I shall here draw attention of the readers only to one or two typical and significant similes. The pitched up tents of Nāgākumāra's camp looked like the shaven heads of slave-girls (VII, 1, 15). The Pāndyan princess did not like any suitor as a person with his mouth burnt with slake-lime (of his betel) does not like boiled rice (VIII, 2, 6). Nāgākumāra liked Laxmimati as a beggar Brāhmin likes the Sankrānti (an occasion for alms-giving IX, 2, 6); he was fond of her as a grammarian is of the derivation of words (IX, 2, 9). The descriptions of the Magadha country and the town of Rajagṛha (1, 6-7), of Prthividevi as a bride (1, 17), of the march of the army and its encampment (VII, 1-5) and of the battle scenes (IV, 15; VI, 14; VII, 7; VIII, 15) are beautiful and fascinating. The poet is particularly fond of yamaka and śleśa some striking examples of which are found in the description of the women of Rajagṛha going to worship the Jina (1, 10), of the vicious horse (III, 14), of the feast given by Vanarāja (VI, 9), of the resolve of Arivarma's warriors (VII, 6), of the arrows of Sukanṭha and those



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of Nāgak. (VII, 14), of the bunyan tree (VIII, 9), of the submission of the warriors and marriage of the maidens (VIII, 16), and of the water jars used for the coronation of Nāgak. (IX, 2). The poet's play upon the word *vārana* (II, 5, 3-4) and on *baddha* (VII, 9) and the series of similes describing Nāgakumāra's liking for *Laxmimati* (IX, 2) together with the above mentioned examples of *yamaka* and *sleṣa* exercise the mind as well as entertain it, by exhibiting all the elegance and ornamentation of artificial poetry. In fact the whole work is teeming with sweet alliterations, appropriate and striking paronomasia and delightful fancies. These the poet has well succeeded in combining with swift and easy narrative. The story is meant to illustrate the fruit of a religious fast but it has been told in the grand manner of a *kāvya*. The poet has rightly invoked the goddess Speech 'moving in the mansion of a *mahākāvya*, resplendent with her double ornaments, taking soft, sportive *padas* with multifold blandishments and feelings, giving delight by commendable sense, combining all arts and sciences and exalted characteristics, moving by the broad-metre-road, bearing the ten qualities, sprinkled over with the nine sentiments and beautified with the three *vigrahas*.' By mentioning the ten *prānas* the poet has revealed his acquaintance with the works of *Bhāmaha* and *Dandi*. In the body of the work, besides the above invocation, the poet, by means of some stray similes, has told us what he considered to be the essentials of good poetry. A great poet would compose a sentimental *kāvya* in *Mātrā* metro (V, 2, 4; VI, 9, 5) a good *kāvya* requires a choice of brilliant forms and phrases (VI, 9, 8), a good poet pays attention to the style of language (IX, 2, 4), a poet graces himself by means of a story well told (IX, 3, 2) and shorn of ornamentation is the story of a quack-poet (III, 11, 12). He also tells us that a drama becomes exalted when it combines various sentiments (VI, 9, 6). His somewhat humorous reference to grammarians as fond of derivation of words has already been mentioned. In another simile he mentions the *Kātantra* grammar (VI, 9, 7).

The conclusion to which we are led by these references is that the poet's statement that he knew nothing of the works of prominent writers of yore is a mere modesty as also his statement in the present work that he was unable to describe things being a dull poet (VI, 9, 11), and that his titles of *Mahakai Vaesari-devi-nikea* and *kavra-pisalla* stand amply justified.

7. Picture of palace and public life.

Palace and Polygamy :—The theme of the present story is the life of a prince and as such it gives us a great insight into the life at palace and incidentally also in public. Kings lived in palaces and seven storied buildings were known to the poet. The canon of measurements of such buildings formed part of a prince's education (III, 1, 9). An important part of the palace was the harem (*antahpur*) which was portioned out in many residences for the queens, of which there were generally more than one. *Jayandhara* married *Prthividevi* even when he had his first wife *Viśalanetrā* who was perfect in every way, and a grown up

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son Śrīdhara. In spite of their separate residence and independent household, rivalries and jealousies amongst the queens were inevitable. For checking these tendencies restrictions were sometimes placed upon the liberties of one of the parties and these were followed by defiance and consequent punishment in the form of forfeiture of ornaments (III, 11-12). But such developments seem to have been restricted to cases where the rival queens happened to be of the same status and of an equally high parental stock as was the case with the two queens mentioned above. No such troubles probably occurred when the rivals happened to be concubines (bhogini). Polygamy was so firmly established in princely circles that the presence of one or more wives was never considered a disqualification in the suitor and never any hesitation was shown on that score by the parents of the bride. Again, there seems to have been no restriction about the parentage of a girl selected for the marriage of a prince. Even the first marriage of Nāgāk, was with two dancing girls and the marriage was recommended by his father himself with the remark 'the gem of a woman should be accepted though stockless' (III, 7, 8). They became the chief queens (Mahādevi) of Nāgāk. Vyāla married for the first time, Gaṇikāsundarī who was born of a concubine of the king of Pāṭali-putra, and Mahāvyaāla, after marrying the princes of Pāṭali-putra, married the concubine's daughter of the Pāṇḍya king.

Marriage customs :—The practice of marrying the daughter of a maternal uncle was fully in vogue. Nāgākumara's maternal uncle had kept his daughter specially for marriage with his nephew (VII, 4, 5). A father-in-law was addressed as maternal uncle (māma, IV, 11, 8). We find this principle of marriage followed by the Rāstrakūṭas and the Kalacuris. The practice is very old in southern India having been enunciated by Apastamba (AKJ. p. 84). But the people of the north have always deprecated it. Bauddhāyana and Vātsāyana declare such marriage irregular and even Kumārila Bhaṭṭa casts a fling at it (sva-mātula-sutām prāpya dāksinātyastu tucyati, SKV. p. 133).

Yet another marriage custom deserves mention. We are told that Pṛthvidēvī was brought from Girinagara to Kanakapura for marriage (I, 17, 1). Similarly, the Kānyakubja princess was being taken to Simhapura for marriage with the king of that place when she was captured by the king-regent of Mathurā (V, 2, 13-14). This points to a custom of the marriage party proceeding from the bride's side to the bridegroom's house where the marriage was performed contrary to the current practice of the marriage being celebrated in the house of the parents of the bride. I have observed this practice current upto the present day only amongst the Gonds of the Central Provinces (an aboriginal tribe), amongst whom the practice of marrying maternal uncle's daughter is also prevalent.

Pictures played an important in creating love between two parties. It was by seeing the portrait of Pṛthvidēvī, brought by a merchant that Jayandhara fell in love with her (I, 4, 12). Mahāvyaāla took a picture of Nāgāk, to the princess of Ujjain and thus aroused her love for the hero (VIII, 5, 16-17). Picture-making formed a part of a prince's education (III, 1, 11).

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Rivalries amongst a king's sons:—Rivalries for the throne amongst the sons of a king would show themselves in fratricidal intrigues which could be avoided from fructifying only by the banishment of the younger brother from the realm. The latter would then be thrown upon individual resources to earn a fortune. Personal charms, efficiency in music and in wielding the sword, helped Nāgak, under such circumstances. It was here, in particular, that the education of a prince in arts like those enumerated by our poet (III, 1), would serve him well.

Fine Arts:—Singing, dancing and instrumental music formed an important part of the education of princes and princesses alike. The latter used to make proficiency in these arts as a test in the selection of a husband, as was done by the princesses of Kashmir and Meghapur who were married by Nāgak, after proving his skill in playing upon the Ālāpini and the Mṛdanga respectively (V, 7, 11; VIII, 7, 7) Nāgak made his three queens dance in the Jina temple, to the accompaniment of the music of his Vīṇa (V, 11, 12). At the time of Jayandhara's marriage with Pṛthividevi the women of the town performed Tāṇḍava dance (I, 18, 2), and at the time of Nāgakumāra's birth sportive women performed coquettish dance (II, 9, 9) Musical instruments that have been mentioned in the work are:—*vīṇa*, *ālāpini* and *tantri* (kinds of lute), *mardala*, *pataha*, *duṇḍubhi*, *ḍhakka*, *bukka*, *bheri* and *mṛdanga* (kinds of drums), *saṅkha* (conch), *jhallari* and *ghanta* (bells) and *tūrya* (a blow-instrument).

Amusements and games:—The usual pastime of the princes was sport in a garden or tank in company of the inmates of their harem (*upavana-kṛidā* and *jala-kṛidā*, II, 1; II, 5, 8; III, 8; V, 7; VIII, 1). Sprayers (*jalayantra*) were used during water sports. But the game of dice with stakes (*akṣa-dyūta*) was no less popular. There used to be special gambling houses (*tiṇṭa*) in a flourishing condition where courtiers used to play freely (III, 12). The game was resorted to sometimes, even to earn money as was done by Nāgak. The latter was invited even by his own father for a game which he said 'was dear to gods, demons and men alike' (III, 13, 9). The following articles are mentioned in connection with the game—*kaditta* (board), *kitta* (bet), *varāḍia* (cowries), *sāri* (pawn or a piece) and *pāsa* (dice) (III, 12, 5; III, 13, 10).

Military—Army is frequently mentioned as consisting of four divisions (*cauranga*), footman, horses, elephants and chariots. Regular soldiers of the army seem to have been granted lands for family maintenance (VII, 6, 7). During battles, the capture or death of the king was invariably a signal for general surrender. Military arms that have been mentioned are *churikā*, *khaḍḍga*, *asi*, *karavūla* and *vasunandaka* (kinds of swords), *kunta*, *śula*, *sella*, *jhaṣa* and *aṅkuṣa* (kinds of spears), *mudgura*, *gadā* and *musala* (kinds of maces), *cūpa*, *kodanda* or *dhanuṣa* and *bāṇa* (bows and arrows), *paraśu* (axe) and *kavaca* (armour).

Trade—Merchants made long journeys and voyages for purposes of trade. A merchant from Magadha visited Girinagara in Saurāstra by boat (*salila-yāna*, 1, 15, 6), and another from Kāśmir visited Sindha (V, 10). On their return, they

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waited upon the king with rich presents and gave an account of their experiences. They even arranged marriages of the princes as was done by the former.

Fashion and luxury:—The form of receiving a guest in the home was to offer a seat which consisted of a wooden plank, and betel (VI, 17, 10; VIII, 5, 15). Other articles of luxury mentioned in the work are scents *candana* (sandal), *ghusṛṇa* or *Kumkuma* (saffron), *Karpūra* (camphor) *mrga-nūbhi* (musk), *turuska* (benzoin), *yakṣa-kardama* (a compound of various scents, see notes on IX, 18, 13), *lavaṅga* (cloves) and *elā* (cardamom); jewels—*sūryakanta* (sun-gem), *candrakūṇṭa* (moon-gem), *marakata* (emerald), *nilakūṇṭa* (sapphire), *manikya* (ruby), *śphaṭika* (crystal) and *muktā* (pearl); ornaments—*kundala* (ear-rings), *kaṅkana* (bracelet), *nūpura* or *manjira* (anklet), *hūra*, *grāiveyaka* and *dorū* (kinds of necklace), *kāñci-dāma* or *mekhalā* (girdle) and *mukuta* (tiara). The kings used tents (pata-mandava or dusa) on their tours (V, 1, 2; VII, 1, 15). Amongst coins are mentioned dinara and damma (III, 12, 12; VIII, 5, 12, see notes).

Faith in prophecy:—People had implicit faith in the prophecies made by ascetics. They not only believed in them but tried their utmost to bring about their fulfilment. When the king of Mathura was told that his sons Vyāla and Mahāvyaḷa were destined to serve somebody he became disgusted with the world and renounced the kingdom (IV, 5-6). The two princes became servants of Nāgaka, being guided by that prophecy. Five hundred warriors offered their services to Nāgaka, because they were told by a sage that whoever could eat the fruit of the poisonous mangoes without any injury was destined to be their master (VII, 3, 8). The Vidyas and other valuables were kept for a long period in the Rāmyaka forest by the deity Sudarśanā and the Rākṣasa for Nāgaka, in obedience to the prophecy of a sage (VI, 1-8). Vanarāja received Nāgaka, and married his daughter to him because he was told to do so by a sage (VI, 8) and the two princes Acheya and Abheya came to take up service with him for the same reason (VI, 16-17).

8. Political divisions of India as found in Nayakumaracarīu.

Kingdom	Capital	King	Other information
1. Magadha	Kanakapura	Jayandhara	a. In alliance with a Nāga king who adopted Nāgaka. (II, 14, 2.)
		Nāgakumāra	b. In marriage alliance with Saurāstra. I, 15-18; VII, 9.
		Devakumāra	c. Trade connections with Saurāstra (I, 15, 6).
2. Pāṭaliputra	Pāṭaliputra	Srivarmā	a. At war with Gauda (IV, 7). b. In marriage alliance with Mathurā (IV, 6.).

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3. Ganda	Vijayapura	Aridamana	At war with Pātaliputra (IV, 7).
4. Vatsa	Kauśāmbī	Śubhacandra	At war with a Vidyādhara chief Sukantha of Alamghapura (VII, 11 ff.).
5. Alamghapur	Alamghapura	Sukantha Vajrakantha	A Vidyādhara principality at war with the Vatsas (VII, 11, ff).
6. Gajapura	Gajapura	Abhicandra	A junior branch of the Vatsas (VII, 11).
7. Mathurā	Mathurā	Jayavarma	Acknowledged suzerainty of Kanakapura, (I. 4, 7 ff.)
		<div style="text-align: center;"> |-----| | | Vyāla Mahāvyaḷa </div>	
8. Kānyakubja	Kānyakubja	Vinayapāla	A marriage alliance with Simhapura was contemplated but was frustrated by Mathurā (V, 2.)
9. Simhapura	Simhapura	Harivarmā	(see above). Mentioned by Huen Tsang (Cun. Geo. p. 142-147).
10. Jālandhara	Jālandhara	.. . .	Sought a marriage alliance with Kāśmir but did not succeed (V, 7, 6).
11. Kāśmir	Kāśmir	Nandirāja	In marriage alliance with Kanakapura. (V, 8 ff.)
12. Pātāla	Kālaguhā	Bhimāsura	A settlement, in Ramyaka forest, of the Asuras who submitted to Nāgak. (V, 12.)
13. Giriśikhara	Giriśikhara	Atibala | Mahābala | Vanarāja Aparājita	A forest settlement helped by Nāgak. (VI, 8 ff).
14. Puṇḍra vardhana	P.	<div style="text-align: center;"> ----- Atibala Bhimabala (founded Giris.) Mahābhīma Somaprabha </div>	Rivalry between the two branches and restoration of the senior branch by Nāgak. (VI, 11 ff).

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15. Supratistha- pur	S.	Vijayasimha ----- Acheya Abheya	Submitted to Nagak. (VI, 15, 6 ff).
16. Antaravana	Antarapura	Antararāja	On the way from Pund- ravardhana to Girina- gara, in friendly alliance with Saurāstra (VII, 3, 12 ff).
17. Saurāstra	Girinagara	Śrivarṃā | Arivarṃa	In marriage & trade al li ance with Magadha (see above).
18. Sindhu	Simhapura	Caṇḍapradhyota	At war with Saurāstra (VII, 4.).
19. Ujjaini	Ujjaini	Jayasena	Marriage alliance with Kanakapura (VIII, 4, 7).
20. Pāndya	Madura (Southern Mathura)	Pandirāja	VIII. 2, 3.
21. Kiśkindha- Malaya	Meghapura	Moghavāhana	Marriage alliance with Kanakapura (VIII, 7, 4ff).
22. Toyāvali island	Bhūmitilaka	Śriraksa |-----| Raksa Mahāraksa	Revolt of Pavanavega, nephew of the king, and Nagak.'s help (VIII, 12, 12ff).
23. Āndhra	Dantipura	Candragupta	Marriage alliance with Kanakapura (IX, 1, 7ff).
24. Tribhuvana- tilaka	Tri.	Vijayandhara	A dependency of Danti- pura, in marriage alliance with Kanakapura (IX, 1, 13).

9. The Nagas and the Nagaloka.

The hero of the work, while yet a child, is said to have fallen into a well where it was received by a Nāga who adopted him, gave him the name of Nāga-kumāra and educated him. The Nāgas have played a very important part in the folklore, superstition and poetry of India from very early times down to the present day. It is generally believed in scholarly circles that there is nothing but fiction behind the Nāga-stories. A few attempts have recently been made to lift the Nāgas from the limbo of myth to the region of history, but the material available on the point is so vast and yet so complicated and disjointed that a prolonged study and research in collecting, sifting and connecting the parts in to a whole is necessary before any definite and generally acceptable conclusions can be reached I shall here merely mention some of the important allusions to the Nāgas in ancient records and the conclusions that have been or may be drawn from them.

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Nāgas in the Mahābhārata—Nāgas are not mentioned in the Vedas or in the pre-Buddhistic Upanishads (BI p. 223). The chain of allusions starts with the Mahābhārata which contains numerous references to them. Arjuna, during his self-imposed banishment of twelve years, is said to have been taken away to Nāgaloka by Ulupi, the daughter of a Nāga king. Nala is said to have saved Karkoṭaka Nāga from a fire and the latter made him irreconizable and advised him to go to king Rtuparna. Nāgas are said to have infested the Khāṇḍava forest and Kṛṣṇa and Arjuna applied themselves to extirpate them with fire. Kṛṣṇa's adventure with the Kāliya Nāga in the Jumna is well known. Taksaka Nāga is said to have bitten Parikṣita to death and the latter's son Janamejaya started a Nāga sacrifice to wipe out their race. The Mahabha. attributes to them a high degree of civilization. According to it, "The Nagaloka extended thousands of yojanas on all sides and had many walls of gold and was decked with jewels and gems. There were many fine tanks of water with flights of stair-cases made of pure crystal and many rivers of clear and transparent water. Uttanka also saw many trees with diverse species of birds. The gate was five yojanas high and hundred yojanas in width" (MI p. 494).

When we read all these stories and accounts together we are lead to infer that Nāgas were a tribe which had a civilization of its own and with which the other ruling tribes of ancient India came frequently in conflict. The Parikṣita and Janamejaya episode is interpreted as an allegorical record of an exchange of revengeful acts between the Nāgas and the Pāṇḍavas. This view receives strength from the fact that some Buddhist books as well as the Rājatarāṅginī mention deeds of extraordinary valour performed by the Nāgas and *Taksaka*, *Karkoṭaka*, *Dhananjaya* and *Maṇi* are mentioned as some of the most famous kings of the dynasty. Taksaka, according to Colonel Todd, "appears to be the generic term of the race from which the various Scythic tribes, the early invaders of India, branched off." The descendants of Taksaka, in his view, became known by names such as *Takkha Taka*, *Takkī*, *Ḍhaka* or *Dhaṅka* and the like. Tribes known by these names are found in Rājaputānā and the Punjab even now. At Serāgaḍha in Kota State, there is a stone inscription mentioning *Bindunaga*, *Padmanaga*, *Sarvanaga* and *Devadatta*, the latter being alive in Vikrama Samvat 847, the date of the inscription. Even as late as 1800, the Nāgas formed the garrison of Khandela under Abhayasimha of Jaipur and they formed the irregulars of the Jaipur state army even later, (Todd. p. 122, 1416, 1435)

Rai Bahadur C. V. Vaidya tries to identify the Nāgas of the Mahabha. with the Dasyus of the Ṛgveda, thus making them the pre-Aryan aborigines of India like the Nāgas of Āssām. He recognizes two distinct tribes amongst them, the poisonous i. e. the molesters called Sarpas, and the unpoisonous i. e. the non-molesters called Nāgas. This he does on the authority of the Bhagvatgītā where Kṛṣṇa says "*Sarpanam-asmi Vasukih*" and "*Anantaś-casmi Naganam*". He further says that at the time of the great war the chief of the Nāgas was known as Taksaka whom Arjuna wanted to chastise, but who escaped and founded Taksa-

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śilā in the Punjab which finally became the seat of great learning during the Buddhist period (Mahabh. Up.). In contrast to this view, Surgeon Major Oldham arrives at the conclusion that the Nāgas were a sun-worshipping, Sanskrit-speaking people whose totem was the Nāga or hooded serpent which gave their tribal name and that they were stigmatised as Asuras by the orthodox Brahmins as they did not readily admit the ascendancy of the latter (Sun worship in India JRAS, July 1891). Though the present work makes no mention of sun-worship amongst the Nāgas, it does refer to their Nāga-totem in '*Ahi-ankaim chinhaim dhoiain*' (II, 14, 5). On the other hand Mr. N. L. Dey locates Pātāla, the habitat of the Nāgas, in Central Asia and tries to identify all the Nāgas mentioned in the Mahābh. and the Purānas with the various Hunnic tribes; for example, Śesa with Sses of Sogdiana, Vāsuki with Usuivis, Karkotaka with Kara-Kasak and so on (Rasatala or the Under-world).

Nagas in the Purānas—Many of the Purānas keep up the traditions about the Nāgas. The Visnu P. (Book II) gives a description of the Pātāla where the Nāgas dwell, and mentions their nine kings ruling at Padmāvati, Kāntipuri and Mathurā. The Padma P. similarly describes the Pātāla loka and the abodes of the Nāgas. The Vāyu P. 99, 382; and the Brahmānda P. 3, 74, 194, mention nine kings of Nāga dynasty ruling at Campāpuri and seven at Mathurā. The Bhavisya P. describes the Nāgapañcami feast dedicated to the worship of the Nāgas and narrates some Nāga myths. Prince Sahasrārjuna is here said to have conquered Karkotaka of the Taksaka race (Todd. p. 43 note). The Nilamata P. also called Kashmir Mahātmya, makes the Nāga king Nila a kind of cultural hero of Kāśmir and propounds the doctrines that Nila imparted to the Brahmin Candradeva.

Nagas in Buddhist Literature:—In the Buddhist Sutras the Nāgas appear constantly as the protectors of Buddhism (Samyutta V, p. 47, 63). They are mentioned in the Jātaka stories and are represented on the bass-reliefs as men or women either with cobra's hoods rising from behind their heads or with serpentine forms from the waist downwards. A Buddhist carving at Takhti Bāhi represents Buddha preaching to the Nāgas (BI p.220-223). The Ceylonese chronicle Mahāvamsa records that the Stūpa at Rāmagrāma in the Kosala country, was washed away by the Ganges and the relic casket, having been carried down by the river to the ocean, was discovered by the Nāgas and presented to their king who built a Stupa for its reception (Mahav. C. XXXI p. 185). This account, however, varies with that of the Chinese travellers Fa Hian and Hiuen Tsang who, about 400 and 630 A. D. respectively, saw the Stūpa at Rāmagrāma still existing being guarded by a Nāga. They further mention that Asoka attempted to remove the relics to his capital but he had to abandon the idea on the expostulation of the Nāga king. (Beal's Fa Hian C. XXIII, p. 90; Julien's Hiuen Tsang II, 326). Fa Hian also mentions a Naga king Apalāla ruling in Udyāna (Svat valley). Hiuen Tsang mentions Na-ki-lo-ho or Nang-go-lo-ho, which is identified with Nagarahāra near Jalalabad at the confluence of the rivers Surkharud and Kabul. The name

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suggests that it was a settlement of the Nāgas. (Cun. Geo. p. 483.). In the Nepalese legend the Nāgas appear as the original inhabitants of the swamps opened up by the civilizing Manjuśrī driven out by whom they took refuge in the Nāgaloka, which, to the Nepalese, is Tibet. The Tibetan records also speak of Nāgas and Nāgaloka which, in their case, is China. Mahāyāna tradition asserts that it was a Nāga king who revealed to Nāgārjuna in the Nāgaloka, the holy text of the Avatamsaka or Kegan scripture. (Creed of Half Japan p 10).

Nagas in the Jaina Puranas :—The Jaina Purānas contain many references to Nāgas or Nāgakumaras who are recognised as forming one of the ten classes of Bhavanendras or Bhavanavāsi-devas having their abode in Pātāla which is also called Nāgaloka (HP IV, 63-65; VIII, 72 etc.). One of them, *Dharanendra Naga* has been particularly associated with the twenty-third Tirthaṅkara, Pārśvanātha whom he protected during his penances against the attack of Kamathāsura (Uttara P.; Uttarādh. p. 688). This is said to have taken place at Ahicchatrapura which drives its name from that event. The place is identified with the modern Nāgor in Jodhpur State, which is regarded as a place of pilgrimage by the Jains. Nāgas appear to have held sway there as even the modern name of the place suggests. In the Sthānanga Sūtra (p. 357) we are told that among the five commanders of king Nāgendrakumara, *Rudrasena* was the commander of the infantry.

Nagas in Tamil Literature :—Nāgas are mentioned even in the Tamil Saṅgam literature. In *Nachchinarkkiniyar*, for example, the Tiryar lords of Vengadam are connected with the Nāga princes (SIJ p. 143). Dubreil, in his Antiquities of the Pallavas, says that the Pallavas had marital relations with the Nāga princes and that there was every reason to believe that the latter came from the sea. It appears that the Tiryar of the Saṅgam books are identical with the Pallavas. Reviewing the Nāgakumāra story of Mallisena. (MAR 1924), Dr. R. Shamasastri, referring to the fact that Nāgakumāra did not marry any Pallava princess, says that 'as the Pallavas had married Nāga princesses, the Nāgas, conforming to the Hindu custom of not exchanging daughters in marriage, might have declined to marry Pallava princesses, in return.' This, however, is not correct, for, according to our story, there was not only no ban on marrying maternal uncle's daughter but such marriages were particularly liked (see 'Picture of palace and public life'). The Nāgas also appear to have been in alliance with the Āndhras of the Talevaka river referred to in the Jātaka stories, and the Sendraka Nāgas were in alliance with the Kadambas. The Sātavāhanas are also said to have contracted social relations with the Nāgas (AKJ p. 74, 82).

Nagas in Classical Sanskrit Literature :—References to Nāgas are not wanting even in Classical Sanskrit literature. Bāna in his Harśacarita mentions a Nāga king named Nāgasena at Padmāvati who lost his life by his secret being divulged by a sārīkā bird. Of a particular importance are the references found in the Navasāhasīnka-carita of Padmagupta a brief summary of which would not be out of place here—

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Sindhurāja *alias* Navasāhasāṅka, king of Ujjain, once went to the Vindhya forest for sport. He was attracted very far into the forest till he came to the bank of Narmadā where he saw a Nāga princess named Śāsiprabhā daughter of Saṅkhaṇḍa king of Bhogavati, with whom he fell in love. But the princess was soon snatched away from his company. The king, in his attempt to follow her, entered the Narmadā and through a subterranean passage emerged on the borders of the Nāgaloka. Narmadā then appeared before him in the guise of a woman and informed him that the father of the Nāga princess had taken a vow to give his daughter in marriage to one who could bring the golden lotus from a well in Ratnapuri, the city of Asuras who used to enrich themselves by raiding the territories of the Nāgas. She also told him that Ratnapuri was situated at a distance of 50 *gavyutis* from there. The prince launched himself upon the venture. After a long journey he reached the hermitage of sage Vaṅku where he formed friendship with a Vidyādhara chief who brought armies of Vidyādharas to aid him. They reached Ratnapur which was on the way to Phanipur, and fought with the Asura king Vajrāṅkusa who was slain in the battle. A Nāga prince was crowned king in his place. Sindhurāja then pushed on his way to Phanipur where he was accorded a warm welcome by the king. The marriage then took place and Sindhurāja returned triumphantly to his capital.

This story has generally been dismissed by critics as mere legend. But it appears to me to furnish clear evidence of the existence of a ruling dynasty of Nāgas south of the Narmadā with Bhogavati as their capital and at war with another ruling dynasty at Ratnapur against whom Sindhurāja helped them and thus won the hand of their princess. Little doubt is left in the matter when we remember that the work was written at the court, and at the instance, of king Sindhuraja himself who could not have tolerated a false account of his marital relationship with the Nāgas.

Epigraphical evidence :—The evidence of Padmagupta does not stand alone. A large number of stone inscriptions discovered in the Bastar and Kawardhā States of the Central Provinces bear ample and irrefutable testimony to the existence of Nāga dynasties ruling in those parts at the time of Sindhurāja and later. The inscriptions belong to different dates between 1023 and 1349 A. D. and make mention of no less than thirty-two Nāga kings who had their capital at Bhogavati, belonged to the Viśvāmitra gotra, had a tiger with a calf as their crest and snake as their banner ensign, and worshipped the goddess Vindhyavāsini (C. P. Ins.). The tiger-ensign is also mentioned in the present work (IX, 23, 7). The Ratnapur of Padmagupta appears to be no other than the Kalacuri capital Ratnapur which finds mention as an enemy's capital of the Nāga king Someśvara. The latter is said to have subjugated Vajra which is identified with Wairāgadha in the Chanda district. This name reminds us of the Asura king Vajrāṅkusa mentioned by Padmagupta. The Ratnapur stone inscription of Jājalladeva mentions Ratneśa or Ratnarāja who founded Ratnapur and married the daughter of Vajjuka, the prince of Komomāḍala. This inscription is dated 1114 A. D. Ratnaraja is

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said to have lived two generations prior to Jājalladeva, thus bringing us to the time of Sindhuraja i. e. about 1005 A. D. I am, therefore, tempted to identify Vajjuka of the inscription with the Asura king Vajrāṅkuśa whom, according to Padmagupta, Sindhurāja killed in battle. Thus the main events described by Padmagupta are attested to by epigraphical records of the same age.

Can we now locate Bhogavati, the ancient capital of the Nāgas? Rai Bahadur Hiralal identifies it with Rāmateka near Nagpur where, according to him, the name is still preserved in the tradition of the Ambālā tank close to the hillock where, people aver, the Bhogavati Ganga exists. The Rāmāyana mentions Bhogavati as being on the way to Lankā (*Tatra Bhogavati nāma śrpaṇūmālayah puri*). This description suits Rāmateka if we suppose Rāvana's Lanka to have been situated in the South. It can also suit if the Lankā is identified with the Amarakaṇṭaka hill, but in this case we will have to suppose that Rama was travelling northwards to reach Lankā. In the Chindwārā district on the Satpurā plateau there is a low ground surrounded by hills. People call this place Pātāla-kūpa or Pātāla-koṭa. Rai Bahadur Hiralal infers from this that low lands were probably called Pātāla. I agree with this view. It must be one such Pātāla that is mentioned in the present work (V, 12, 6). According to Arrian Alexander had made Pātāla his normal base. This is identified with Hyderabad Sindha by Cunningham and Bahmanābād by V. Smith. (Cun. Geo. notes p. 691). It appears to me to have been another similar Pātāla. These low grounds seem to have been preferred by the Nāgas for their habitation and this is borne out by the fact that their abode is called by such words as 'Dhara-randhra,' 'Mahivivara' in the present work as well as elsewhere. "My idea is," says Rai Bahadur Hiralal "that the tract below the Satpurās down to the Godāvari, including the Nagpur and the Chanda districts, Bastar State and parts of the Raipur and Drug districts once formed the Nāga kingdom with the capital located at Bhogavati or Rāmateka which occupies a central position." At one end of the Rāmateka hills is what is called Nāgārjuna hill. It has already been mentioned how Nāgārjuna is said to have acquired some of his learning from the Nāgas. The whole locality is, thus, still resounding with the echoes of the bygone Nāga supremacy and above all in the name of Nagpur in the vicinity of Rāmateka.

Conclusion :—To sum up, the references given above go to prove that—

1. The Nāgas were men of flesh and blood and not mere mythical names.
2. They had their settlements scattered practically all over India from very early times down almost to the present day, but they ceased to wield political power after the fourteenth century.
3. They had a culture of their own which appeared rather peculiar, in the early stages, to the Aryans who gradually began to associate more freely and even frequently entered into matrimonial alliances with them.

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4. The present day Nāga tribes of the Nāga hills in Assam and other places probably represent the backward elements of the great Nāga race of Pauranic fame.

5. Pātāla, their chief abode, was probably a general term meaning low lands. One such abode was the southern side of the Satpuras where their traditional capital Bhogavati existed in the vicinity of the present day Nagpur.

6. The Nāgas were well known for founding great seats of learning, as for example Taxila. Another such seat appears to have existed near Nagpur where Nagarjuna, the Buddhist philosopher, had his education.

Nagaloka and the presentday Nagpur—We may now conclude that Puṣpa-danta, while writing the present work about 965 A. D. at Malkhed, probably had in his mind the Nāgaloka round about Nagpur. and the falling of the hero, while yet young, in a well and his adoption by a Nāga who taught him various arts and sciences, is his allegorical and poetic description of the hero's coming to the country of the Nāgas, like Nāgārjuna, for education. Nagpur, thus, appears to have been a great seat of learning in the past and it is in the fitness of things that the present day Nagpur University has selected the snake-symbol for its coat-of-arms.

10. Analysis of the work.

I

The author begins his work with an invocation of the goddess of Speech and goes on to tell us how he was induced to write it, amongst others, by Nanna the minister of Kṛṣṇarāja alias Vallabharāja of Mānyakheta. He then tells us how King Śrenika of Rajagrha waited upon Tirthmkara Mahāvīra and inquired of him about the fruit of observing the fast of Śrīpañcamī. The latter's disciple Gautama complied with the king's request.

Formerly there was a town named Kanakapur in the Magadha country, ruled by king Jayandhara with his wife Viśālanetra from whom he had a son named Śrīdhara. Once a merchant named Vāsava, on his return from a trade-voyage, waited upon the king with many presents amongst which was a female-portrait. This attracted the attention of the king who, on inquiry, was told that it was the picture of Pṛthividevi, the daughter of the king of Girinagara in Saurāstra who had expressed his willingness to marry her to him. On hearing this the king sent the merchant and his minister, with many presents, to Girinagara. They brought the princess to Kanakapur where the marriage was celebrated.

II

One day the king went to the pleasure garden with all the inmates of his harem. Both his queens came out with their retinue and Pṛthividevi was dazzled to see the splendour of her rival's entourage. Being overcome with a feeling of jealousy she went to the temple to pacify her mind. There she worshipped the Jina and learnt from sage Pihitāśrava that she was soon going to be blessed with a son. She returned to the palace feeling very happy.

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In the meantime, the king, during his water-sports, discovered her absence and, on learning the facts from a servant, went in search of her, first to the temple and then to the palace. The queen had already forgotten her woes in the hopes aroused by the prophecy of the sage about which she now informed the king. Both of them then revisited the sage in order to get themselves reassured. On this occasion the sage told something more about their would-be son, i. e. the steel-gate of the temple would give way at the touch of his toe and he would fall in a well and be protected by a Nāga and fondled by the Nāginis. In due course, the child was born. When it grew up a little the parents went out with it to the Jina temple which, to their great disappointment, they found strongly closed. Eventually the king remembered the prophecy of the sage and the gate was opened by the touch of the child's toe. While the king was engaged in worshipping the Jina and the nurses were indulging in sports in the garden, the child slipped from their hands and fell down in a well. An alarm was raised and the parents rushed to the spot. The mother even threw herself into the well. But the Nāgas prevented all injury to the child and the mother. The child was named Prajābandhura by its father and Nāgakumara by the Nāga who adopted it. The prophecy of the sage was, thus, fulfilled. When the child grew up, the Nāga took him to his home.

III.

The Nāga taught the prince various arts and sciences including politics. After his education he returned to his father. One Pañcasugandhin arrived at the palace in search of a divine lute-player who could tell the respective ages of her two daughters, Kinnari and Manohari, by observing their performance with the lute. Nāgakumāra satisfied her curiosity and won the hearts of the two girls by his skill. He later on married them by the advice of his father who said "a gem of a woman should be acquired even though stockless."

One day, Nāgak., with his wives, went to a lake for water-sports. His mother went forth to present him with garments for wearing after the bath. Her rival, Viśālanetrā, saw her opportunity. Drawing the attention of the king she said "Look, my lord, your dear wife is going to her paramour." The king continued to watch the movements of the queen and when he saw her joining her son, he reprimanded Viśālanetrā for speaking ill of the virtuous lady. He, however, understood their jealousy and fearing danger to the life of Nāgak., he instructed Prthivīdevī not to allow her son to make any more rambles in the town. This the queen took as an insult, and, in a spirit of defiance, directly asked her son to have an elephant-ride round the capital. The king discovered the effrontery of his wife and punished her by the seizure of all her valuables. On his return Nāgak saw his mother without ornaments "like a story told by a bad poet", and, on learning the cause of it, protested strongly in his mind and then went to the gambling house from where he returned to present his mother with a quantity of gold and jewels.

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The next day, the king saw his courtiers without their usual ornaments, and on inquiry, learnt about the skill of his son at the game of dice. Being very much impressed by it, he invited his son for a game with himself and eventually lost his all to him. The prince, however, returned everything to him but secured the release of his mother's ornaments.

On another day a vicious horse was shown to the prince and the latter mastered it.

Seeing the power of Nāgak, growing every day, his elder brother, Śrīdhara, thought his chances of kingship jeopardized. So he began collecting hirelings to make short work of his rival. The king was shocked to know of this. As a precautionary measure he built a separate house for Nāgak. While the latter was residing there, one day, the whole town was thrown into a tumult by the advent of a wild and ferocious elephant. Śrīdhara tried his powers against it, but all his forces were shattered by the onslaught of the mighty animal, and he himself had to run away for his very life. The king then rose up himself to meet the situation. This alarmed the queens who began to feel very anxious. Every one was looking for his own safety. At such a critical moment, Nāgak, proudly sought a commission from his father to subdue the elephant. This being readily given, the prince had a good fighting game with it till it was completely brought under control "as if the Govardhana mountain was handled by Govinda."

IV

At this time, king Jayavarmā was ruling at Northern Mathurā with his wife Jayavati. He had two sons, Vyāla and Mahāvyaḷa who were 'full of knowledge and clever in fight.' One of them had an extra eye on his forehead like Śiva, and the other was extraordinarily handsome like Cupid. A sage arrived at the capital and the royal family waited upon him to listen to his religious discourse. Later, the king questioned the sage regarding the future of his sons, and was told that they both were destined to serve, the one, him at whose sight his third eye vanishes, and the other, him who marries a girl who rejects his love-advances. At this prophecy the king became disgusted with the ways of the world and became an ascetic.

While the two brothers were enjoying the kingship left to them by their father, they heard about Gaṇikāsundarī, the concubine's daughter of Śrivarman, king of Pātaliputra, who was 'beautiful like Rambhā and virtuous like Sitā,' but who, all the same, had no liking for any suitor. The two brothers entrusted their kingdom to the minister's son Durvacana, and went to Pataliputra. Eventually, Gaṇikāsundarī married the younger brother and the princess Surasundarī, the elder.

After a few days, while the two brothers were still in Pātaliputra, the town was invaded by Aridamaṇa, the king of Gauḍa. Śrivarman, through fear, sought to settle with his enemy by an offer of gold but the latter rejected the offer. The princess got alarmed at the danger to her father's life and expressed her fears to her husband who then prepared himself to deal with the enemy. But the young-

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er brother took the work upon himself. He made another attempt at peace which went fruitless. The inevitable fight took place in which the enemy was vanquished.

Vyāla then took leave of his younger brother and came to Kanakapur where he lost his third eye at the sight of Nāgak. with whom he took up service.

At this time Śrīdhara made his last attempt against Nāgak. His men, commissioned to kill the rival, arrived at Nāgakumāra's residence at the door of which Vyāla was on the watch. The latter challenged them, and, in the scuffle that followed, they were all killed. Nāgak. then came out, and, on learning about the trouble, was about to march upon the enemy when minister Nayandhara met him and delivered to him the message of his father who said that though he was going to become the king of the earth, he should leave the country for the time-being to avoid a fratricidal war, and should come back when called. The prince obeyed immediately, and with his retinue and forces, he marched off to Mathura.

V

Nāgak. encamped his army outside Mathura and himself went to see the town. His entry caused a flutter amongst the courtezans one of whom even made bold to invite him. Her hospitality was accepted. He learnt from her that the king of the place had kept in confinement Silavati, the daughter of Vinayapāla, king of Kānya' rāja, whom he had abducted while she was being conducted to Simhapur for marriage with king Harivarman. The courtesan requested Nāgak. not to go near the place of her confinement as that was likely to bring him into trouble with the king. Nāgak. promised to abide by her wishes, but he went straight to the spot pointed out by her. Seeing him, the imprisoned princess cried out for relief. The chivalrous visitor ordered his men to take her out. A fight ensued with the soldiers of Durvacana and the latter had to come out himself to take charge of the battle operations. While the fight was at its thickest, Vyāla, who was informed of the occurrence, appeared on the scene. Durvacana, recognizing in him his master, submitted and implored forgiveness. Nāgak. forgave him, addressed the relieved princess as his sister and sent her with due honour to her father.

Nāgak. , one day, saw five hundred lute-masters on their way, and learnt from their chief, the king of Jālandhara, that they had been vanquished in lute-playing by Tribhuvanarati, the daughter of king Nanda of Kashmir, who had taken a vow to marry him who could excel her in the art. Nāgak. asked Vyāla to entrust his kingdom once again to Durvacana, and accompany him to Kashmir where, when they arrived, they were received with honour by the king. The princess fell in love with Nāgak. no sooner than she saw him and the lute-test was also satisfied. So they were married.

One day, Nāgak. learnt from a merchant who had just returned from a trade-journey, that in the Rāmyaka forest there was a three-peaked mountain at the bottom of which was a Jina temple whose steel-door would not open even by the

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thunderbolt of Indra.' There lived a Śabara clad in peacock-feathers and armed with a bow and arrows, who was always raising a cry of injustice. On hearing this Nāgak. went to the place with all his retinue. The door of the Jina temple opened at the touch of his hand and he saw the image of Candraprabha Tirthamkara which he worshipped with a dance performed by his three wives. He then saw the Śabara who told him that his wife was abducted by Bhīmāsura who lived in the Kālaguhā. Nāgak. accompanied by Vyāla, entered the Pātāla and saw 'the extremely beautiful mansion of the Dānava, as he had never seen before, decorated with five-coloured banners, having designs executed in pearls and with an arch-way of fresh Kalpadruma leaves' The door-keeper did not prevent their entry and they came to the council-hall of the Asura who received him with honour and presented him with a jewel-couch and other gems. The wife of the Śabara was restored to him.

VI

Continuing his adventures in the forest, the hero entered the cave called Kāñcana-guhā, pointed out to him by the Śabara. There he met the deity Sudarśanā who received him with honour and offered all the Vidyas which she had been long keeping for him. On being questioned as to how it was, the deity said that one Jitasatru, the son of Vidyādhara Vidyutprabha of Alakapur, practised austerities there for twelve years and acquired those Vidyās. But in the meanwhile, Sage Suvrata attained omniscience in the vicinity and Jitasatru went to pay him homage. On hearing his lecture he became converted, and, according to the prophecy of the sage, instructed the Vidyas to await the advent of Nāgak. On hearing this account, the hero accepted the Vidyās but asked the deity to keep them on till he required them.

Being advised by Sudarśanā, Nāgak. entered another cave called Kāla-vetāla-guhā and appropriated all the wealth of Jitasatru, which was kept for him by a Vetāla. He next visited the 'tree demon-hole' where he kicked aside a wooden giant and saw the old bow of Jitasatru. Coming out, he returned to the Jina temple and thence to his camp.

Nāgak. then marched out from there being guided by the Śabara who conducted him upto the outskirts of the forest and then returned. The hero was here visited by Vanarāja, the chief of Girīśikhara who told him that according to the prophecy of a sage, he was destined to marry his daughter Lakshmimati. He then took him home and the marriage took place.

One day Nāgak. waited upon sage Śrutidhara and inquired of him whether Vanarāja was really a man of the forest or some king who had made his home there. The sage, thereupon, told him the history of Vanarāja. In the city of Pundravardhana, there ruled a king of the lunar dynasty named Aparājita. He had two wives Satyavatī and Vasundharā from whom he had two sons, Atibala and Bhīmabala respectively. The king retired for penances and Bhīmabala

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usurped the throne driving Atibala out of the realm. The latter came and settled in that forest where he founded the town of Giriśikhara. Three generations had since passed in due succession and Somaprabha was ruling at Puṇḍravardhana and Vanarāja at Giriśikhara now.

Hearing this account, Nāgak. asked Vyāla to proceed to Puṇḍravardhana immediately and get the kingdom restored to Vanarāja. Vyāla went to Puṇḍravardhana and, failing to achieve his object by peaceful persuasion, fought and defeated Somaprabha who then retired for penances. Nāgak. and Vanarāja then arrived there and the latter was crowned king.

Somaprabha, during his ascetic-tours, reached Supratisthapur and was seen by the two sons of king Vijayasimha, Acheya and Abheya. On learning from Somaprabha that he was vanquished by a deputy of Nāgak., they recollected a prophecy and joined Nāgak. as his servants.

VII

Leaving Lakshminati with her father, Nāgak. along with his other three wives and his soldiers started for the sacred mountain Urjayant. He reached a forest-tract called Jalanti where he halted in a poisonous-mango-grove. He and his men enjoyed the mangoes without any harm. At this a Bhilla named Durmukha presented himself before the hero and expressed himself about the miracle that had been performed. The report of Nāgakumara's arrival spread from mouth to mouth and five hundred warriors came and accepted him as their master.

From there he came to Antaravana where he was received as guest by the king of Antapur. His host received a letter from Arivarma, king of Girinagara, asking for help against Candapradhyota, king of Sindhu with capital at Simhapur, who was contemplating an attack upon him for the sake of his daughter whom he had a desire to give in marriage only to his sister's son. The Antapur king wanted to go there and his guest expressed a desire to accompany him "just to see how warriors fought though he himself knew nothing of wielding arms in battle". They both then marched in right military array, to Girinagara. During the battle Nāgak. and his warriors showed extraordinary valour on account of which the forces of the enemy were completely routed and Candapradhyota himself was captured. In great amazement the king of Girinagara asked the king of Antapur for information about the hero of the day, but the latter could only say that he was his guest. On learning, however, from another person that he was the son of Prthividevi and hence his own sister's son, his joy knew no bounds. They all entered the town with great jubilation and Nāgakumara married his daughter Gunavati. On a subsequent day Nāgak. visited the holy mountain and worshipped it.

One day, a messenger came with a letter which purported to come from Abhicandra, king of Gajapur, imploring Nāgakumara's help against Vidyādhara

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Sukantha who killed his brother Śubhacandra, king of Kauśāmbi, and, captured his seven daughters. Chivalrously responding to the call, Nāgak. besieged Alamghanagara the capital of Sukantha. After an exchange of bitter remarks and hard strokes Sukantha was killed by Nāgak. who then released the seven princesses, installed Sukantha's son Vajrakantha on the throne and married his daughter Rukmini and came to Gajapur where he married Abhicandra's daughter Candā as well as the seven princesses.

VIII

The story now turns to the adventures of Mahāvyāla whom we left at Pāṭaliputra. He enjoyed life with Garikāsundari for a long time till one day he learnt from a tourist that the concubine's daughter of the Pāṇḍya king of Southern Mathura had no liking for any man. He went to Madura and was seen by the damsel on the market road. She felt affected and raised an alarm as a result of which the guards attacked the visitor who vanquished them all and killed their commander. For this he was rewarded with the hand of the damsel.

He, one day, met a traveller who told him that the princess of Ujjain did not like any man. Mahāvyāla took leave of the Pāṇḍya king, came to Ujjain and went into the palace along with other suitors on a Sunday. The princess saw him from the balcony and shook her head and said that she would not elect him, and she called him her brother. Mahāvyāla took this as a sign of his approaching evil day. He went to Gajapur, saw his elder brother, got a portrait of Nāgak. painted and returned with it to Ujjain. When he showed it to the princess, she at once fell in love with the man painted in the picture and requested Mahāvyāla to bring that man to her if he was real flesh and blood. He then went to Gajapura once more and returned with Nāgak. who married her.

Nāgak. once asked Mahāvyāla about any wonders that he may have seen in the southern country. The latter said that the daughter of Meghavāhana, king of Meghpura in Kiskindha-Malaya, had taken a vow to fix her love upon him who could beat the tabor (Mṛdaṅga) in tune with her dance. Nāgak. went to the place, fulfilled the vow of the princess and married her.

One day, a merchant who came on a visit to his father-in-law in Meghapura waited upon the king with presents and told Nāgak. that in the Toyāvali island there was a Jina temple and also a big banyan tree on which he saw some maidens who complained of injustice and cried for help. They were guarded by a Vidyādhara who would not allow them to talk for long with any body. Hearing this, Nāgak. thought of the deity Sudarśanā who at once appeared and solicited orders. Nāgak. asked her for the services of some Vidyās which could conduct him over the seas and provide food. On reaching the said island, he worshipped the Jina and saw the maidens on the tree from the eldest of whom he learnt that they were the five hundred daughters of Śrīrakṣa, king of Bhūmitilaka who had been

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slain by his own sister's son Pavanavega who had imprisoned their two brothers as well as themselves as they would not consent to marry the murderer of their father. They then promised to marry Nāgak if he could secure their release.

Nāgak held a council and decided to help the distressed. He sent Acheya and Abheya as ambassadors to Pavanavega asking him to restore the kingdom to Raksa and Mahāraksa and leave the town abandoning his thoughts for the maidens under pain of death. The embassy failed and a battle ensued in which Pavanavega was killed. The rest of the warriors submitted, the maidens were married and their brothers were crowned kings. Leaving them all there he returned to the Pāṇḍya kingdom.

IX.

Taking leave of the Pāṇḍya king Nāgak came to Dantipura in the Āndhra country, where he was received by king Candragupta who married his daughter Madanamañjūsā to him. Leaving her there he marched on to Tribhuvanatilaka where he married Vijayandhara's daughter Lakshminati, who won his affections very deeply. Sage Pihitāśrava happened to arrive there and Nāgakumāra listened to his long discourse on the various philosophies and religions. At the end of it Nāgak questioned the sage as to the cause of his unbounded love for his latest wife. In answer to this the sage narrated the events of his past life. In the town of Vitaśokapura in the Airāvata country, there lived a merchant named Dhanadatta and his wife Dhanaśrī. Their son Nāgadatta married Nāgavasu, the daughter of another merchant of the same place. He took a vow to observe the fast of Śrīpañcamī on the fifth day of the month of Phālguna. The day passed off in religious worship but at the middle of the night he felt very hot and thirsty. Cooling things, such as ice, were applied to his body but his condition went on worsening. His father tried to induce him to have some refreshing drink, showing, by means of reflected lights, that it was already morning, but the hoax did not succeed. Nāgadatta died sticking to his vow as a result of which he became a god in the first heaven. Recollecting the past events, he returned to the earth and consoled his parents who were still mourning his death. They thence forward devoted themselves to religious observances and eventually attained heaven. The sage then told him that Nāgadatta was reborn in his own person as Nāgakumāra and that Lakshminati was no other than his wife of the former life. The teacher then explained to him the manner of observing the fast.

At this juncture minister Nayandhara arrived from home and Nāgak returned to Kanakapura where his father received him with great affection and crowned him king. Vyāla, at his order, brought all his wives and Vidyās from wherever they were left. With them he enjoyed the pleasures of royalty. Śrīdhara had already become a recluse through sheer disgust and now Jayandhara and Prthividevi also retired to lead an ascetic life. Nāgak ruled the

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earth for a very long time and then, transferring it to Devakumāra, he along with Vyāla, Mahāvyaāla, Acheya and Abheya, took to the ascetic life of a Digambara and, in due course, attained salvation.

Here ends the story of Nāgakumāra illustrating the fruit of observing the fast of Śrīpañcamī.

11. Language and Grammar.

The Apabhraṃśas form a very important stage in the evolution of the Aryan languages of India as they link the classics with the present day vernaculars. They did not, however, attract the attention of scholars till very late, and, it was only in 1918 that a complete and critically edited Apabhraṃśa work appeared.* This was the Bhaviṣaṭṭakahā of Dhanapāla edited by Dr. Hermann Jacobi. It aroused a great interest in the direction and numerous works have since been brought to light. †

The earliest record of the word Apabhraṃśa in connection with language is found in the Mahābhāṣya of Patañjali (Vol. I. p. 2). But it is only in an inscription of about the middle of the 6th century A. D. (the Vallabhi grant of Dhara-sena II) that we find a definite mention of Apabhraṃśa as a language. Bhāmaha and Dandi have also accorded their recognition to it. Amongst the grammarians, the earliest to treat of this language is Candā who in his Prākṛita Lakṣaṇa devotes a few sūtras to it. Hemacandra is the first who recognize the importance of this language and treat of it with a thoroughness that has not since been superseded. Later grammarians have merely copied him not only in substance but even in form and illustrations.

Hemacandra has, however, missed one point. He has omitted to notice any varieties in the language though his own treatment of it shows traces of them in the retention of the vowel sound ऋ and a few conjuncts. Namisādhu, amongst writers on poetics, and, Kramadīśvara and Mārkaṇḍeya amongst grammarians, have named three varieties of Apabhraṃśa the former calling them Upanāgara, Ābhīra and Grāmya, and the other two Vṛācata, Nāgara and Upanāgara. The language of most of the works so far discovered confirms to the rules laid down for Nāgara Apabhraṃśa which seems to have been the standard variety and to which our present work must also be said to belong. (Sanat-Intro.; Bhavis-Intro.).

Apabhraṃśa has been regarded as one of the Prākṛita Bhāṣās which include all the ancient languages other than Saṃskṛta. The most simple meaning of the word

* At least one work '*Paramātma-prakāśa*' of Joindu or Yoginadeva in Apabhraṃśa Dohas was published long before this, with a Hindi translation. But the text was not critically edited and it did not attract attention from outside the Jain circles.

† Apabhraṃśa works that were since discovered have been noticed by me in my article 'Apabhraṃśa Literature' (AUS 1925. vol. I.). I have continued my search for this literature and have since discovered more than a dozen other works.

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Prākṛta Bhāṣā seems to be 'the natural language' i. e. the language of the people unrefined by any rigid rules of grammar and rhetorics. This meaning is accepted by Vāṅkpatirāja and Namisādhū. The latter even goes so far as to give it a status of seniority over Sanskrit, by explaining it as the first produced (Prāk kṛta). But all the Prākṛta grammarians, including Hemacandra, regard Prākṛta to be derived from Saṃskṛta (Prakṛtiḥ Saṃskṛtam, tatra bhavaṃ tata āgataṃ vā Prākṛtam). It appears to me that they have done so for a practical convenience because the acceptance of Sanskrit as the source of Prakrit justifies their treatment of the language by merely explaining the deviations from the Sanskrit forms. I accept this view for the same convenience in writing the following grammatical outline of the present work.

I. Alphabet and Morphology.

§ 1. The language of the present work shows the following alphabets—

Vowels—अ आ इ ई उ ऊ ए (short) ए (long) ओ (short) ओ (long)
◌ं (anusvāra).

Consonants—क ख ग घ । च छ ज झ । ट ठ ड ढ ण । त थ द ध न (?)
प फ ब भ म । य र ल व । स ह ।

Note—The position of न is doubtful as the MSS. are very inconsistent in its use. (See Critical Apparatus).

§ 2. The remaining letters of Sanskrit are represented as follows :—

- (a) क by (i) अ—कय (कृत), कण्ह (कृष्ण), तण (तृण), तण्हा (तृष्णा), पयइ (प्रकृति), अङ्गिमंत (ऋद्धिमंत), गहिय (गृहीत), बह्दिमभ (वृद्धिमत्), मउ (मुहु).
(ii) इ—किमि (कृमि), किब (कृपा), किवाण (कृपाण), किसानु (कृशानु), घुसिण (घुसृण), णिव (वृष), णिविति (निर्वृत्ति), पिहु (पृथु), अजिभ (अजृम्भ), भिग (भृग), मिच्छु (मृत्यु), इसी (ऋषि).
(iii) उ—बुट्टि (वृष्टि), बुड्ड (वृद्ध), पुसिअ (स्पृष्ट), पुच्छिअ (पृष्ट), पउत्ति (प्रवृत्ति), मुइंग (मृदङ्ग), मुअ (मृत), माउहर (मातृगृह).
(iv) ए—गेहत्थ (गृहस्थ), गेण्हिवि (गृहीत्वा).
(v) अर—हरिसिअ (हृष्ट), मरेवि (मृत्वा), पियर (पितृ), भायर (भ्रातृ).
(vi) रि—रिसि (ऋषि), रिण (ऋण), रिया (ऋचा), रिद्धि (ऋद्धि).

(b) ऐ is either (i) weakened in to ए or इ—वेरि (वैरिन्), केलास (कैलाश), इरावय (ऐरावत).

or (ii) resolved into अइ—वइस (वैश्य), सइव (शैव), वइरि (वैरिन्), दइव (देव), गइवेय (गैवेय), वइवस (वैवस्वत), अइरावय (ऐरावत), वइयायरण (वैयाकरण).

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(c) औ, like ऐ, is either (i) weakened into ओ or उ—गोरि (गौरी), दोहित (दौहित), कोकहल (कौतुहल), पोरिस (पौरुष), लोइय (लौकिक), कोसंबी (कौशाम्बी), कौण्डिण (कौण्डिन्य), गोत्तम (गौतम), डोइय (डौकित), सुक्ख (सौख्य), जुव्वण (जौवन), दुक्क (डौकित).

or (ii) resolved into अउ-कउल (कौल), गउर (गौर), सउव्व (शौच), पउलोमी (पौलोमी).

(d) ङ and ञ are invariably represented by an anusvāra as also the other nasals when not followed by a vowed कंकण (कङ्कन), भुयंग (भुजङ्ग), खंडिय (खण्डित), णंदण (नन्दन), संबोहिय (सम्बोधित).

(e) ष by (i) छ at the beginning of a word. छ (षट्), छप्पय (षट्पद), छव्वग्ग (षड्वर्ग) but also सोलह (षोडश).

(ii) स in other positions—कसाय (कषाय), इसी (ऋषी).

(f) श by (i) स—दसन (दशन), सोहा (शोभा), कोसंबी (कौशाम्बी).

(ii) ह—दह (दश), सोलह (षोडश).

§ 3. Generally, Sanskrit words appear in Apabhraṃśa in a more or less changed form. The following are the changes that vowels undergo, besides the replacements noted in § 2.

(a) They are shortened when this can be done without affecting their syllabic quantity, i. e. before conjuncts. When a visarga is dropped the preceding vowel is lengthened i.e. अच्छरिअ (आश्चर्य), अप्पा (आत्मन), अत्थाण (आस्थान), कित्तन (कीर्तन), खत्त (क्षेत्र), खंति (क्षान्ति), कोसंबी (कौशाम्बी), गिंम (ग्रीष्म), चुण्ण (चूर्ण), सिज्जह (क्षीयते), वग्ग (व्याघ्र), मुक्ख (मुख), मंथाय (मान्धातृ), माहप्प (माहात्म्य), महत्थ (महार्थ), कट्ठ (काष्ठ), तंब (ताम्र), दूसह (दुःसह), णीससंति (निःश्वसन्ति), णीसारहु (निःसारयत).

(b) In some cases they are entirely replaced by another vowel showing an assimilating or dissimilating tendency.

(i) without changing the syllabic quantity—

पिक्क (पक्क), गरु (गुरु), गारव (गौरव), इंगाल (अङ्गार), पुरिस (पुरुष), पेम (पद्म), पोत्थ (पुस्तक), मउड (मुकुट), उच्छु (इक्षु). पुंडु (पाण्डु), णउर (नूपुर), गोंछ (गुच्छ).

(ii) With a change in the syllabic quantity—णिमिस (निमेष), गिहीण (ग्रहण) पायाडेअ (प्रकटित), बाहिर (बहिः), पारोह (प्ररोह).

(c) The initial अ is sometimes dropped—वल्लोइय (अवल्लोकित), वल्लग्ग (अवल्लग्न), रण्ण (अरण्य).

(d) A vowel is sometimes dropped from the middle of a word in order to make a brief form though this involves the loss of an entire syllable (like the words of the पृषोदरादि class in Sanskrit) —

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उज्झाय (उपाध्याय), नेत्य (नेपथ्य), धम्मुएस (धर्मोपदेश), पंचुंबर (पंचोदुम्बर), पुहवह (पृथ्वीपति), मुद्धाई (मुग्धादेवी), जुवार (श्रुतकार).

(e) In rare cases the vowels exchange their syllabic quantity—काहणउ (कथानक), असीस (आशिष्), माणुस (मनुष्य).

(f) ओ is sometimes resolved into अउ like औ—पवुत्त (प्रोक्त), पउत्ति (प्रोक्ति).

(g) The preposition अव and अप are sometimes reduced to ओ (by samprasāraṇa अ + उ)—ओयरिअ (अवतरित), ओलागिअ (अवलग्न), ओलंबिअ (अवलम्बित), ओसर (अपसर), ओहच्छमि (अव + आसे); but also अवहेरिअ, अवगणिअ, अवमणिअ.

§ 4. As a rule, consonants are not tolerated in the middle of a word. But when they cannot be entirely dispensed with without affecting the constitution of a word, they are replaced by softer tones. The following changes may be noted—

(a) The unaspirated consonants except the cerebrals and र, ल are frequently eliminated, retaining their accompanying vowels alone to represent them. य or व is substituted in their place when there is the fear of a hiatus.

क and ग—लोइय (लौकिक), सउणि (शकुनि), अवलोइय (अवलोकित), अयाल (अकाल),

कलयंठि (कलकण्ठी), दारय (दारक), दियंग (दिगन्त), दियंबर (दिगम्बर), भोय (भोग).

च and ज—खयर (खचर), रइय (रचित), रायउत्ति (राजपुत्री), गइंद (गजेन्द्र).

त and द—घअ (घृत), कइवय (कतिपय), कयंत (कृतान्त), चउक्क (चतुष्क), सयवत्त (शतपत्र), आएस (आदेश), उइय (उदित), वयण (वदन), आयर (आदर), उवहि (उदधि).

प—खविय (क्षपित), गयउर (गजपुर), आऊरेण्णि (आपूर्य), रूव (रूप), दैयावर (दयापर).

य and व—आउस (आयुः), कइंद (कवीन्द्र), कह (कवि), जुयराअ (युवराज).

(b) When not eliminated as above, an attempt is made to soften them.

प to फ—फरस (परुष), पुप्फवइ (पुष्पवती), पुप्फयंत (पुष्पदंत).

ट to ड—कडि (कटि), जडिअ (जटित), भडारा (भद्रारक).

ठ to ढ—कडिण (कठिन), पीढअ (पीठक).

ड, र to ल—काल (काला), बाल (बीडा), चिलाअ (किरात), सोलह (षोडश), सोमालिया (सुकुमारिका), चलण (चरण).

(c) The aspirates of all classes except those of चवर्ण and टवर्ण are replaced by ह,

ख—णह (नख), दुह (दुख), सुह (सुख).

घ—अह (अघ), णिहसण (निघर्षण).

थ—णाह (नाथ), पिहु (पृथु), जूही (यूथिका).

घ—दहि (दधि), णिहि (निधि), अहम (अघम), अहर (अघर), अहिराअ (अधिराज).

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फ-मुक्ताफल (मुक्ताफल), चंपयहुल (चम्पकफुल).

भ-अहंग (अभङ्ग), अहिचंद (अभिचन्द), दुंदुहि (दुन्दुभि), दुलह (दुर्लभ), सहाव (स्वभाव).

श-दह (दश), सोलह (षोडश).

(d) म, sometimes, becomes व and *Vice versa*.

म to व-पणवोष्णिणु (प्रणम्य), हणुव (हनुमत), वम्मह (मन्मथ), रवण (रम्य).

व to म-शमरी (शवरी).

(e) य is changed to ज-जोग (योग्य), संजोय (संयोग), जण (यज्ञ), जम (यम), जंत (यन्त्र), जस (यशा), जाण (यान), जोह (योध), जुयराभ (युवराज), जुयल (युगल).

§ 5. No conjuncts except of सवर्ण consonants are allowed to stand. They are dispensed with in the following ways:—

(a) A conjunct at the beginning of a word loses its second letter.—

कम (क्रम), कणंत (कणत्), गाम (ग्राम), चुय (च्युत), णगोह (न्यग्रोध), तिहुयण (त्रिभुवन), दविण (द्विषण), दिय (द्विज), पसाहण (प्रसाधन), पत्त (प्राप्त), वसण (व्यसन), वावार (व्यापार), ववहार (व्यवहार). But in case of द्वार and द्वे the initial द् is dropped -वार (द्वार), वे (द्वे).

(b) Initial स् of a conjunct consonant is dropped. If the remaining letter be क or त it is changed to ख or थ respectively. क्ष becomes ख by the same rule applied regressively (see d below) णिद्ध (क्षिग्ध), थिर (स्थिर), थूल (स्थूल), खलिअ (स्थलित), खंध (स्कंध), थण (स्तन), थुअ (स्तुत), थेण (स्तेन), थी (स्त्री), खण (क्षण), खेत (क्षेत्र), खीर (क्षीर), खुब्म (क्षुब्ध). But also कंधर (स्कंध) and स (स्व).

(c) Medially, conjuncts are assimilated to the second or the first i. e. progressively or retrogressively, and the preceding vowel, if long, is made short.

Prog.—ककस (कर्कश), कण (कर्ण), कहम (कर्दम), कप्पूर (कर्पूर), खग (खग), अब्भुय (अद्भुत), कप्पहुम (कल्पद्रुम), किक्किंध (किष्किन्ध), सकारिअ (संस्कारित), कव्व (काव्य), गुप्फ (गुल्फ), मज्जार (मार्जार), मग (मार्ग), सुक्क (शुष्क), सुट्टु (सुष्टु), मुग्ग (मुद्ग), जुत्त (युक्त), गुत्ति (गुप्ति).

Reg.—अग (अग्र), जोग (योग्य), सुक्क (शुक्), सुक्क (शुक्), सुत्त (सूत्र), खट्टा (खट्वा), कस्तीर (कश्मीर), खुब्म (क्षुब्ध), अद्धक्ख (अध्यक्ष), गम्म (गम्य),

(d) Sibilants, when assimilated, frequently make the second letter aspirated. (See b above).

पसत्थ (प्रशस्त), अणत्थमिअ (अनस्तमित), कुत्थिय (कुत्सित), पच्छइ (पश्चात्), अच्छरिअ (आश्चर्य), तुक्ख (तुष्क), पुप्फ (पुष्प), णिप्फंद (निष्पन्द) वत्थ (वत्स), but णिप्पह (निष्प्रह).

(e) Conjuncts may be separated by the intervention of a vowel (Svara-bhakti).

कसण (कृष्ण), करिसण (कर्षण), किरिया (क्रिया), दरिसिय (दर्शित), वरिस (वर्ष), सुक्किल (शुक्ल), पडम (पद्म), छडमत्थ (छद्यस्थ), अच्छरिअ (आश्चर्य), तंबिर (ताम्र), सिरि or सिय (श्री), दुवार (द्वार).

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(f) A conjunct may be simplified and the preceding vowel nasalised.

जंपइ (जल्पति), वंकाणण (वकानन), दंसण (दर्शन), विंभिय (विस्मित), अंसु (अश्रु), फंस (स्पर्श), गिम (ग्रीष्म), विंमल (विह्वल), साईभिय (साधर्मिन्).

(g) Some conjuncts have special substitutes—

क्ष--ख्, घ्, छ्, or झ्, अक्ष्ख (अध्यक्ष), पच्चक्ख (प्रत्यक्ष), चित्त (क्षित), छण इंदु (क्षण + इन्दु), क्षीण (क्षीण), क्षरंत (क्षरत्), क्षिज्जइ (क्षीयते).

ग्घ्--ज्झ, डज्झ (दग्ध).

ज्ञ--ण or ज्ज्, आणा (आज्ञा), पइज्ज (प्रतिज्ञा).

त्थ्--त्थ्, वाय (त्याग), भिच्च (भृत्य), निच्च (नित्य), असच्च (असत्य).

त्स्--च्छ्, वच्छर (वत्सर). मच्छर (मात्सर्य), वच्छल्ल (वात्सल्य).

झ्--झ्, ज्झ (ज्ञत), अज्झ (अय).

ध्य or ध्व--झ्, ज्ञाण (ध्यान), जुज्झइ (युध्यते), अज्झासा (अध्यासा), विज्झइ (विध्यते)
उज्झाय (उपाध्याय), झुणि (ध्वनि).

प्स्--च्छ्, अच्छरहु (अप्सरसाम्).

स्त्--स्त्, खंभ (सम्भ).

स्थ्--ठ्, ठविय (स्थापित), ठाण (स्थान), अट्ठि (अस्थि), विसंठुलिय (विसंस्थुलित).

स्स्--म्, स् or म्हु, विंभिय (विस्मित), सरइ (स्मरति), अम्महं (अस्माकम्).

ष्ण्--ट्ठ or ण्ह्, विट्ठु (विष्णु) तिट्ठि (तृष्णि or तृष्णा), कण्ह (कृष्ण), तुण्हक्क (तूष्णीक).

ट्ठ्--ह्, दाढा (दंष्ट्रा).

ह्--भ्, विंमल (विह्वल).

§ 6. A consonant is sometimes doubled either to retain the syllabic quantity of the preceding vowel which is shortened, or to raise the quantity for the first time.

परज्जिय (पराजित), अवयण्णिअ (अवगणित), गोत्तम (गौतम), उपपरि (उपरि), अण्णेक्क (अनेक).

II. Noun.

§ 7. The following are the case terminations for masculine nouns ending in अ. The ending vowel of the base is dropped before terminations beginning with a vowel.

There are only two numbers, singular and plural, the dual being included in the latter.

	1	2	3	4	5	6	7	8
	Nom.	Acc.	Inst.	Dat.	Abl.	Gen.	Loc.	Voc.
Sing.	उ, ओ.	उ.	ए,	हो, हु,	हो, हु.	स्स, सु,	इ, ए,	अ.
			एण, एणं.	आसु.	आउ.	आसु, हो, हु.	अहं.	
Plu.	अ	अ, ए.	एहिं.	हिं. हुं.	हुं	हं	हिं, हं	

NOUN

Examples.

Nom.—Sing. गरु, पुत्तु, भड्ड, भडो, सप्पो, दप्पो.

Plu. गर, भड, अरहंत, पंचत्थिकाय, णंदण, इयवर, गयवर.

Acc.—Sing. भोयराउ महइ (I, 10, 8.), अप्पाणु ण लिप्पइ (I, 10, 9).

Plu. ण वि दावइ उज्जल वि दंत, सुमरइ सुणिवर संत दंत (I, 10, 11),
पुरमाणव चूरइ (III, 15, 10.), भडे हए, गए, रहे, (VI, 13, 11.)

Ins.—Sing. अत्थे, गुणधम्मै, भावै, भिच्चै, जणेण, सोहणेण, सुहिं (सुखेन), खणिं (क्षणेन), जसेण.

Plu. सुरबरेहिं, लोयणेहिं, किंकरेहिं, कुकुमेहिं, भायरेहिं.

Dat.—Sing. णविवि णरिंदहो (I, 8, 12); धीयउ कंदप्पहो दिप्पउ (III, 7, 16); कहियं
णरणाहहो (III, 13, 2), रायहो दाविय (III, 8, 16); सब्बंगु णविउ
परमेसरासु (IV, 13, 9).

Plu. बाणिज्जहिं गउ (I, 15, 5).

Abl.—Sing. धीर वि णर णट्ठा रणे णायहो, जलहितरंग णाई गिरिरायहो (III, 16, 8),
ते कड्डिय सा सुंदरि घराउ, णं करिणा करिणि महा सराउ (VIII, 2, 10.),
पंथहो णोसरियउ (IV, 13, 6). सग्गहो पडियउ.

also केलासहो होंतउ (III, 15, 13.), विजयाउरु षाडएण (IV, 7, 14.).

Gen.—Sing. रायस्स, णायस्स दणुयस्स, मणुयस्स, जयंधरासु (I, 15, 12), णरणाहहो
अरिच्छव्वग्गहु.

Plu. मंडलियहं, दुट्ठहं, मणुयहं, दीणहं, माणुसहं.

Loc.—Sing. सग्गि, णरि, जणे, णरे, णरकोट्टइ (I, 12, 1.).

Plu. तरंगहिं (III, 8, 7), खेत्तहं पयसंचारु णत्थि (I, 13, 6) दियंतहिं.

Voc.—Sing. देव, परमेसर, हे पुत्त.

It will be seen that it is, strictly speaking, the genitive which is mostly used to express the sense of the dative and ablative. It is even used sometimes to denote the acc. and the inst. e. g.

Acc. आयउ वणकरिंदु कणयउरहो (III, 15, 13).

मा जाएसहि रायदुवारहो (V, 2, 7).

सब्बहं पाढमि जमदंडघाउ (IV, 9, 2).

Inst. मणु मणहो मिलिउ करु करहो मिलिउ (I, 18, 9).

§ 8. The declension of neuter nouns ending in अ differs from the masc. in Nom. and Acc. plural only which in their case is formed by adding अइ or आइ, e. g. धण्णइ, तणाइ, गोहणाइ, पाणियाइ (Nom. I, 6, 5). पयाइ दिति, विण्णाणइ संभरंति, लक्खणइ दक्खवंति (Acc. I. 1).

Gender is, however, very loose and arbitrary as words like परियणाइ, किंकराइ, मायासुयइ, दीणइ, दारयाइ are also used in neuter forms.

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§ 9. Masc. nouns ending in इ or उ are few. Those ending in इ are mostly those that are obtained by dropping the last consonant, e. g. करि, ससि, केसरि, वणि.

Termi.	Examples
Nom. & Acc. Nil--हत्थि ण होइ (III, 16, 11), मुणि वंदिवि (I, 12, 1), जहि कमल- रेणुपिंजरिय हात्थि (plu. I, 6, 4), पहु सरइ थुणइ (I, 11, 2). पणवेप्पिणु पंचगुरु (I, 1, 1).	
Inst. sing. णा	गुणिणा, वणिणा, पहुणा.
plu. हिं	गुणीहिं, रयणकोडिहिं.
Gen. sing. हुं, हे	णियगुरुहुं, वइरिहुं, पहुहे.
plu. हिं	जिणमुणिहिं मणु रावइ.
Loc. sing. हे, हि	सुरगिरिहे (I, 3, 14), उययगिरिहि (1, 8, 8).

§ 10. There are no nouns ending in a consonant as all such nouns of Sanskrit are made to end with a vowel अ or इ by dropping the last consonant, as हणुव, सिर, उर, तम, करि, ससि, वणि; or by adding an अ at the end, as आउस (आयुस्).

§ 11. Feminine nouns ending in आ are generally shortened and those ending in इ or ई are undistinguished.

Termi.	Examples.
Nom. and voc. Sing. Nil	णिइ, मुक्ख, वाय, कंत, मुंडमाला, सेलिंदबाला, देवि, मणोहरि, कुलउत्ती, भोइणि, भूडारी, सलिलकाल पारद कुमरि (III, 8, 4).
Plu. अउ, आउ, इउ, ईउ	एंतु पियाउ (III, 7, 13), महिलउ णउ मुणंति सहियत्तणु (III, 11, 3), धीयउ कदप्पहां दिण्णउ (III, 7, 16), पंच वि गईउ etc. (I, 12, 3), हाराबलिउ, किंकिणिउ, विलासिणिउ, तिणि वि महएविउ (V, 11, 12).
Inst.	
Sing. इ, ए	हंसलीलाइ, दाढाहुं, मुद्धए, कण्णए, जयमईए, अण्णेकए, बालियाए, पट्टुभसिंए, कंतीए, पउलोमीए मरगयइईए, वसुमईए.
Plu. हिं	धीयहिं, घरिणिहिं, करिणिहिं, देविहिं, हाराबलिहिं, कामिणिहिं, बहिणिहिं.
Gen.	
Sing. हे	कंतहे, धीयहे, मायहे, सुंदरिहे, जणणिहे, पुत्तिहे, गच्छंतिहे,
Plu. हुं, हुं, आण	अच्छरहुं, महिलहुं, जुवइहुं, विलयाण लक्खाहुं (II, 2, 9).
Loc.	
Sing. इ, हे	दिसि (I, 6, 3), कुसुममंजरिहे (II, 1, 9).

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III. Pronoun.

§ 12. Personal pronouns—

	Nom.	Acc.	Inst.	Dat.	Gen.
I Person:--Sing.	हउं	मइं	मइं	महु	मज्झ, मज्झु, महु, महारउ, मेरउ.
Plu.	अम्हइं	अम्हइं	...	...	अम्हइं, अम्हारिखु.
II Person--Sing.	तुहुं, तुमं	पइं	पइं	तुहुं	तुह, तेरउ, तुहारी.
Plu.	तुम्हइं	...	...	...	तुम्हइं.
III Person { Sing.	सो	तं	तें, तेण, ताई.	तहो, तासु.	तहो, तासु. तहि Loc.
Masc. { Plu.	ते, ताई		तेहि		ताई.
III Person { Sing.	सा		तीए, ताई	तहे, ताह	तहे, ताह.
Fem. { Plu.	...	...	...	...	...

§ 13. Demonstrative, interrogatory and relative pronouns—

एतत् Masc. Sing.	एउ, एहु,	एहु	अणेण	...	एयहु.
	एहुउ. f. एही		...	...
Plu.	एए				
किस् Masc. Sing.	कवणु		कें, किं	...	कासु. कहि Loc.
Fem. "	का		काई		काहे
यत् Masc. Sing.	जो	जं	जें, plu. जेहि	...	जसु, जासु.
Fem. "	जा				

IV. Numerals.

§ 14. The following numerals are found mentioned in the present work--

<i>cardinal</i>	<i>ordinal</i>	<i>cardinal</i>	<i>ordinal</i>
1 इक, एक	पहिलउ	11 एमारह	
2 दुअ, बे, बिणि	दूयउ, बीयउ	12 बारह, दुवालस, दोदह	बारहम
3 तइ°, तिणि	तइयउ	14 चउदह	
4 चउ°, चत्तारि	चउत्थ, चोत्थ	16 सोलइ	सोलहम
5 पंच	पंचम	18 अट्टारह	
6 छ	छट्टम	21 एकवीस	एकवीसम
7 सत्त	सत्तम	22 बावीस	बावीसम
8 अट्ट	अट्टम	32 बत्तीस	
9 णव	णवम	33 तेतीस	तेतीसम
10 दह	दहम	50 पण्णास	
		68 अट्टसट्ठि	
		100 सय	
		1000 सहस	
		100000 लक्ष	
		10000000 कोटि	

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V. Nominal suffixes.

The suffixes that are found used are mostly common to other Prakrits—

§ 15. In the same sense (स्वार्थे)—

अल्ल—णवल्ल

इल्ल—सुदंसणिल्ल

उल्ल—असणुल्ल, अहल्ल, कडउल्ल, करहुल्ल, कलणुल्ल, कमलुल्ल, गंदयलुल्ल, जवल्ल, जुयलुल्ल, भवणुल्ल, मडहुल्ल, मंडउल्ल, मांसुल्ल, रहिल्ल, सिरकमलुल्ल, हियउल्ल, हेमवणुल्ल.

य (क)—गरुय, णियय.

ल—पंगुल, पक्कल.

§ 16. In the sense of possession (मत्वर्थे).

आल—रवाल, रसाल.

इल्ल—णट्ठासणिल्ल, पुब्बिल्ल, रसिल्ल.

§ 17. In the sense of measure (परिमाणे).

एत्तिअ—केत्तिअ (कियत्).

§ 18. In the sense of likeness, added to pronouns (दृग्, दृश्).

एहअ—केहअ, जेहअ. रिस—एरिस, अम्हारिस, तुम्हारिस.

§ 19. For forming abstract nouns from nouns and adjectives.

त्त—भिच्चत्त, सिद्धत्त, सुहत्त, माणुसत्त, गदयत्त.

त्तण—कुडिलत्तण, गरुयत्तण, गूढत्तण, पट्टत्तण, भिच्चत्तण, मूढत्तण, सुकहत्तण, सयणत्तण.

§ 20. For forming comparative and superlative adjectives—

(i) Comparative :—

आर—गरुयारी, लहुयारी, भल्लारउ (भद्रतरः), पियारउ (प्रियतरः), पहिलारउ (प्रथमतरः).

इय (ईयस्)—बलियउ.

(ii) Superlative :—

इट्ठ—पाबिट्ठ (पापिन् + इष्ट).

VI. Verb.

There is no distinction of Atmanepada and Parasmaipada and the dual merges in the plural.

§ 21. Present tense.

	<i>Terminations.</i>	<i>Examples.</i>
I Per. Sing.	उं, मि	करउं, कहउं, जामि, पहणमि, पलोयमि, जिणमि.
Plu.	हुं, मो	अवयरहुं, णिवसामो.
II Per. Sing.	सि, हि	होसि, धिवसि, जाणहि, हिंढहि.
III Per. Sing.	इ	भमइ, भक्खइ, हवइ, कहइ, सहइ, सकइ.
Plu.	अंति	जिणंति, जुज्झंति, डहंति, पडंति, कहंति, मुयंति, लब्भंति.

PARTICIPLES AND INFINITIVES

§ 22. Past tense.

Past tense is almost exclusively expressed by participles. The only example of verb that I can pick out is आसि (आसीत्) in आसि रिसिहि वक्खाणियउ VI, 8, 11.

§ 23. Future tense.

I Per. Sing.	एसमि	परिणसमि.
II Per. Sing.	एसहि	णिवडेसहि, पेक्खेसहि, जाएसहि.
III Per. Sing.	एसइ	कीलेसइ, जणेसइ, णिवडेसइ, होसइ.
Plu.	इहिंति	करिहिंति, भुंजिहिंति.

§ 24. Imperative Mood.

II Per. Sing.--अ, इ, उ, ए, सु, हि.	जय, धरि, सुणि, कहि, करि, भणु, चडु, इणु, पेक्खु, करे, (IX, 17, 25), भणसु, जिणसु, कहसु, सरसु, कहहि, डहहि, पेसहि.
Plu.--हु,	णीसारहु, मारहु, कडुहु, परितायहु.
III Per. Sing.--उ	संभवउ, होउ, वियलउ, किज्जउ, पसियउ.
Plu.--अंतु	एंतु. मेळंतु.

§ 25. Potential mood.

This is expressed by passive forms.

III. Per. sing. जइ--विरइज्जइ, पाविज्जइ (III, 2, 14).
णासिज्जइ, संनोसिज्जइ (III, 3, 10).

§ 26. Passive voice.

II. Per. Sing. हि--दीसहि.
III. Per. sing. जइ--किज्जइ, मुणिज्जइ, दिज्जइ, लइज्जइ, णासिज्जइ, डज्जइ; other forms--दुब्भइ, दीसइ, मुच्चइ, सुम्मइ (भूयते).
Plu. अंति--हम्मंति (हन्यन्ते), दीसंति (दश्यन्ते), जिप्पंति (जीयन्ते).

§ 27. Roots ending in आ change it to ए before the terminations of the present and imperative e. g. देइ (दाति), लेइ (लाति), लेति, देहि, लेहि.

§ 28. Intensive (मृशायें). जज्जाहि (go quickly), देदेहि (give quickly).

§ 29. Denominative. रंडमि (रंडां करोमि), बहिरिउ (बधिरीकृत), वंकावइ (वकीकरोति), हक्कंत (हक्, चोदनार्थं शब्दं, कुर्वत).

VII Participles and Infinitives.

Terminations

Examples

§ 30. Present Active (i) अंत--कीलंत, सुणंत, संत, सरंत, चयंत, fem. हिंदोलंती, पडंती.	(ii) माण--गच्छमाण, णच्चमाण, पइसमाण, चोयमाण (IV, 12, 11),
Present Passive	धिप्पमाण, गुप्पमाण, सेविज्जमाण, संबिज्जमाण.

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- § 31. Past Passive अ, ञ्ज.—भूषिअ, दमिअ, हुअ, चरिअ कहिअ, धारुअ, दिण्ण,
विच्छिण्ण, भिण्ण, fem. गय, गिय, पिहिय, दिट्ठा, दूर्ह.
Causal आविय—दरिसाविअ, देवाविय, पट्टविअ.
- § 32. Past absolute (i) इवि, एवि—भणिवि, मण्णिवि, रुंभिवि, पेक्खिवि, बंदिवि परिणिवि,
लहेवि, लग्गेवि, लेवि.
(ii) इय—पेसिय (III, 11, 9).
(iii) ऊण—बुज्झिऊण, भज्झिऊण, अहूऊण, चर्हूऊण.
(iv) एविणु,--लेविणु.
एप्पिणु--लएप्पिणु, आणेप्पिणु, भमेप्पिणु, साहेप्पिणु.
(v) वि--गंभि (III, 12, 9).
(vi) णमुल--सम्बहं पाहमि जमदंडघाउ (IV, 9, 9).
(यमदण्डघातं, यमदण्डेन हत्वा, पातयामि).
- § 33. Potential एवअ--वंचेवअ, करेवअ, जाएवअ, जोएवअ, दारेवअ, मारेवअ,
हणेन्वअ.
- § 34. Infinitive (i) इवि--कट्ठिवि (VII, 6, 2).
(ii) उं--दाउं (दातुम् V, 10, 8).
(iii) हुं--जिणहुं, जोयहुं, दिजहुं, सिक्खहुं, मेण्णवहुं.

VIII. Verbal derivatives.

The numerous nouns derived from verbs in Sanskrit occur here with the usual phonetic changes e. g. णंदण, विलासिणि, तायण (त्राण) etc. The following are, however, noteworthy—

§ 35. In the sense of habit (ताच्छीत्य).

इर--उज्झिर, चोलिर, णिहालिर, पयंपिर, परताविर, पलयासंकिर, बुज्झिर, भासिर, संताविर,
विलंबिर, हिसिर.

§ 36. In the sense of agent (कर्तरि).

आर--दायार (दातृ).

एर--जणेरी (जनयित्री, जननी).

IX. Indeclinables.

- § 37. Adverbs of time--चिर (विरम्), झत्ति (झटिति), जाम-ताम (यावत्-तावत्),
ता, तो (तावत्), लह, लहु (लघु, शीघ्रम्), पच्छइ (पक्षात्), अज्जु (अद्य), अज्जु परए
(अद्य श्वो वा), जइयहुं-तइयहुं (यदा-तदा), तथो (तदा), संपइ (सम्प्रति),
णिच्च (नित्यम्), सया (सदा).
- § 38. Adverbs of place--इत्थु, एत्थु (अत्र), तित्थु, तेत्थु (तत्र), जहिं, जेत्ते (यत्र),
तहिं, तेत्ते (तत्र), कहिं (कुत्र), पुरउ (पुरः), सबडंमुहु (सन्मुखम्).

ONOMATOPOEIA

§ 39. Adverbs of manner—एम् (एवम्), केम् (किम्), कह व (कथमपि), किह (कथम्), जिह-तिह (यथा-तथा).

§ 40. Interjections, conjunctions and other particles—अव्वो (अहो), हा, ओ, अह (अथ), अहवा (अथवा), इव, व, व्व, वा (इव), णं (ननु), ण, णउ (न), णवर (केवलम् or अनन्तरम्), णिरुह, णिरारिउ, णिरुताउ (नितराम्, निश्चयम् वा), किर (किल), चिचय (चैव), जह-तो (यदि-तर्हि), कुहु (यदि), गाह, णावह, विव (इव), विणु (विना), पुणु (पुनः), मि, व, वि (अपि), मा, मं (मा prohibitive), सहुं (सह), सहं (स्वयम्), ईसीसि (ईषद् ईषद्), उवरि, उप्परि (उपरि).

X. Onomatopoeia.

§ 41. Our work is particularly rich in the use of onomatopoeic words, which mostly occur in the description of the battle scenes.

कडयडंति (cracking of bones), कणरणंति (jingling of anklets), कसमसंति (breaking of spears), किलकिलंति (bursting into laughter), खणखणंति and कुणकुणंति (clashing of swords), गुमुगुमुमुयंत (humming of bees), चलचलंति (sound of the entrails), चलवलंत (fluttering of banners), जिगिजिगिजिगंत (splashing of swords), झणझण (rumbling of paddy-ears), झलझलइ (ruffling of the sea), झंकार (humming of bees), टंकार or टणटणटणंत (sound of bell), टलटलइ (shaking of the mountain), दडयडंति (tumbling of trunks of dead soldiers), धगधगंति (sound of swords waved forcefully in the air), मुक्किउ (braying of asses), घाह (cry of lamentation), रणझणंत (sound of bell), रुणरुण (humming of bees), ललललंति (waving of chawries), सलसलंति (flowing of blood), हिलिहिलि (neighing), बरहर (trembling).

12. Metre.

The author has divided the present work into nine *sandhis* (chapters) each of which consists of a number of *kaḍavakas* (passages) the longest sandhi (IX) containing twenty-five and the shortest (V) only thirteen. A *Kaḍavaka* forms the metrical unit of Apabhramśa poetry. It is constituted by a number of lines each of which consists of two padas or feet rhyming with each other, and ending with a verse called 'ghatta' the measure of which changes only with the chapter at the very beginning of which it is defined by means of a verse called 'dhruvaka' so named because it remains the same throughout the chapter. This arrangement corresponds with that of some of the most important poems in Hindi such as the *Ramayana* of *Tulsidasa* or the *Padmavata* of *Malika Muhammada Jayasi*, where a number of lines in 'caupai' metre ends with a 'doha' or 'soratha' verse, the passage forming the unit of the whole work. The *kaḍavakas*, sometimes, have a couplet in the 'duvai' metre at the beginning as in sandhis III and IV of our work. The usual length of a *kaḍavaka* is twelve or thirteen lines, though the longest in

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our work runs to forty-six (IX, 17) and the shortest shows eight only (VII, 12). The total number of *kaḍavakas* in all the *sandhis* is 150 (one hundred and fifty) containing, in all, 2205 (two thousand two hundred and five) lines, besides the one *kaḍavaka* of sixteen lines and the following six verses at the end of the work constituting the author's *praśasti*.

Five lines, in all, are defective in our text (I, 3, 8; IV, 15, 8; V, 9, 8; IX, 25, 4, 6) as their second foot is missing. It is possible that the poet himself left them incomplete by over-sight as in each case the defective line occurs in continuation of many similarly rhyming feet. Another explanation is that the missing feet may have been overlooked by the earliest scribe who copied the archetype, and so they could not find their way in to any of the later MSS. It is also not impossible that they be later interpolations meant to complete or amplify the descriptions which may have seemed insufficient to their author. As already said in the description of the MSS., some lines are found in one or two of them only, and our work may not be absolutely free from interpolations (see notes on VI, 12, 4). Let us, however, hope that the missing feet may yet be recovered from MSS. that might be discovered in future.

Prakrit metre is divided into two kinds according as the measure depends upon the number of syllables (*vara-vṛtta*) or on the syllabic quantity (*matra-vṛtta*). Indirectly, our poet has told us more than once that he was writing his poem in *mātra* metre ('*Bhoyaṇu bhuttau mattā-juttau Sarasu kaideṇ kavvu va uttau*', V, 2, 4; and '*Kavvaṇ piva mattā-saṃvariyaṇ*,' VI, 9, 5). He has, however, not neglected the other kind entirely. But whatever the metre used, rhyme (*pāḍānta-yamaka*) is the essence of all. The metre that predominates in our work consists of two feet of sixteen *mātrās* each, rhyming with each other and having only the last few syllabic instants well regulated. Variations in these regulations furnish varieties of metre.

The following is a brief statement of the metres and the total number of *kaḍavakas* in which they are used—

<i>Matra vṛtta</i>		<i>Varṇa-vṛtta</i>	
Alillaha	60	Samkhanāri	3
Pajjhatikā	47	Pramānikā	1
Pādākulaka	28	Bhujāṅgaprayāta	1
Dipaka	3	Samānikā	1
Madhubhāra	2	Mottiyadāma	1
Mañjutilakā	2	Mālati	1
<hr/>		<hr/>	
142		+ 8 = 150	

METRE

Ghatta verses

Caupaiā	29
Culialā	25
Ullāla	18
Digapāla	17
Ghattā	16
Caubola	13
Sampadā	15
Unnameable	17
Dhruvakas	9
	159

Duvai verses	32
Gāthā	1
Upendravajrā	1
	34

These are distributed in the work as follows :—

I. Body of the Kadavakas.

<i>Sandhi</i>	<i>Kad.</i>	<i>Metre</i>	<i>Nature of the metre, etc.</i>
I	1-10, Pajjhatikā		It has 16 mātrās in each foot ending with an ambhibrachys (Ja-gana) PP. page 217. Dr. Gune feels a caesura at the 8th mātrā (Bhavis. intro.) But I can not detect it. <i>Exceptions</i> —2, 5; 4, 8; 5, 1, 4, 7; 7, 5; 8, 1; 10, 8; 12, 11; 14, 4; 15, 1, 11; 16, 1; 17, 1; 18, 9. These 15 lines show three short mātrās at the end and hence belong to Alillaha metre for which see below.
"	12-18.		
"	11	Pādākulaka	It has all the 16 matras in each foot short (PP. page 223 and com.).
II	1, 4, 6-10, 12-14.	Pādākulaka	It has 16 mātrās in each foot ending with anapaestus (Sa-gana). There is no restriction of long or short in this metre (' <i>Lahu guru ekka niyama nahi jeha</i> ' PP. page 223).
"	2	Dipaka	It has 10 mātrās in each foot with the end short. (PP. page 291).
"	3	Samkhanāri	A syllabic metre having two Ya-gana in each foot (PP. page 368). It is also called Somarāji (' <i>Dvi-ya somaraji.</i> ' Apte's Dic. App.). It is half of Bhujāṅgaprayāta, for which see below.

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"	5	Pramāṇikā	A syllabic metre having 8 syllables in each foot alternately short and long (PP. page 380).
"	11	Bhujāṅgaprayāta	A syllabic metre of 12 syllables in each foot divided into four Ya-gaṇa, (PP. page 440).
III	1-17	Alillaha	It has 16 mātrās in each foot ending with two short (PP. page 220). <i>Exceptions</i> —3, 6; 4, 9; 5, 9; 6, 3, 11; 7, 5, 10; 8, 4, 14; 11, 12; 12, 8, 9; 13, 4, 7, 13; 16, 13. These 16 lines show two long mātrās at the end of each foot except line 4, 9, which shows only one long. Their metre is pādākulaka for which see above.
VI	1-9, 11-15.	Pajjhatikā	(See above). <i>Exceptions</i> —1, 13; 3, 4; 4, 11; 5, 9; 6, 5, 11, 12, 13; 8, 4, 9, 12; 11, 5, 10; 12, 3, 9; 14, 5, 12; 15, 11. These 18 lines show two short mātrās at the end which makes them Alillaha, for which see above.
"	10	Pādākulaka	Each foot of 16 mātrās ends with a long. (see above).
V	1-3, 6-9, 11-13.	Alillaha	(See above). <i>Exceptions</i> —1, 8, 10; 6, 9; 7, 2, 3, 6, 10; 8, 3, 6, 10, 15; 9, 1, 10; 11, 4, 9, 10, 13; 12, 1, 3; 13, 4, 7. These 21 lines show two long mātrās at the end of each foot; hence they are Pādākulaka. (see above).
"	4	Madhubhāra (?)	It has eight mātrās in each foot ending with two short. But as defined in PP. page 284, it requires a payodhara (Ja-gaṇa) at the end.
"	5	Dīpaka	(See above).
"	10	Pādākulaka	The 16 mātrās in each foot end with two long, with the exception of four lines (10, 13, 16, 17) which end with one long (see above).
VI	1-5, 7-12, 14; 15, 17,	Pādākulaka	It has 16 mātrās in each foot ending with a long (see above).

METRE

VI	6	Madhubhāra (?)	It has eight mātrās in each foot ending with a long (see above).
„	13	Samkhanāri	(See above).
„	16	Samānikā	A syllabic metre of eleven syllables in each foot alternately long and short (PP. page 372).
VII	1-4, 6-12, 14, 15.	Alillaha	(See above) <i>Exceptions</i> :—1, 7 8, 9 ; 2, 7 ; 3, 1, 7 ; 4, 2, 4 ; 8, 6 ; 11, 1, 2, 3 ; 12, 1, 2 ; 14, 15, 8 ; 15, 5, 6, 7, 9. These twenty lines end with a long mātrā and therefore, belong to Pādākulaka ' (see above).
„	5	Dipaka	(See above).
„	13	Mañjutīlakā	It has twenty mātrās in each foot with the scheme one short followed by a Ta-gana, at the end, except line 7 where the feet end with a Na-gana. The measure could not be traced in the Prākṛta Piṅgala, but it is illustrated in the Chandah-prabhākara. p. 55, where, however, it shows a Ja-gana at the end.
VIII	1-16	Pajjhatikā	(See above). <i>Exceptions</i> :—1, 6, 7 ; 3, 12 ; 4, 8 ; 6, 8, 12 ; 14 ; 7, 2, 8 ; 9, 8 ; 10, 2 ; 12, 2 ; 13, 3 ; 15, 2, 4, 10, 12. These 17 lines end with a Na-gana and hence are Alillaha.
IX	1-15 ; 19, 22-25.	Alillaha	(See above) <i>Exceptions</i> :—1, 11 ; 4, 10 ; 6, 3 ; 7, 7 ; 9, 8 ; 10, 11 ; 11, 1, 2 ; 12, 3, 5 ; 22, 2, 5. These twelve lines end with a long mātrā and hence are Pādākulaka.
„	16	Mottiyadāma	A syllabic metre of twelve syllables in four Ja-ganas in each foot (PP. page 451).
„	17	Samkhanāri	(See above).
„	18	Pādākulaka	It shows Ra-gana at the end of each foot of 16 mātrās (see above).
„	20	Mañjutīlakā	It has twenty mātrās in each foot with a long and short at the end, with the exception of lines 8 and 14 where we get a Na-gana. See VII, 13, above.

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"	21	Mālati	A syllabic metre of six syllables of two Ja-gana in each foot (PP. page 370). It is half of Mottiyadāma (see above).
Prasasti		Alillaha	(See above).

II. Ghatta verses.

<i>Sandhi</i>	<i>Metre</i>	<i>Nature of the metre, etc.</i>
I	Ullāla	It has twenty mātrās in either line with a caesura at the 15th. (PP. page 205).
II	Caupaiā	It has thirty mātrās in either line of which the first two parts of 10 and 8 mātrās have a caesura, and rhyme with each other. (PP. p. 167).
III	(?)	It has 23 mātrās in either line with a caesura at the 9th. It could not be traced in PP.
IV	Caupaiā	(See above).
V	Caubolā	It has thirty mātrās in either line like Caupaiā, but here the line is broken up into two feet of 15 mātrās each, rhyming with each other. It could not be traced in PP. but is found in Chandahprabhākara p. 47.
VI	Digapāla	It has 24 mātrās in either line broken up into two feet of 12 mātrās each rhyming with each other. It is not found in. Prakṛta Pingala but is illustrated in Chandahprabhākara p. 62.
VII	Sampadā	It has 28 mātrās in either line like that in chap III, but here the caesura comes at the 11th mātrā. It could not be traced in PP. but is illustrated in the Chandahprabhākara p. 60.
VIII	Ghattā	It has 31 mātrās in either line with the first two parts of 10 and 8 having a caesura and rhyming with each other. (PP. page 170).
IX	Culialā	It has 29 mātrās in either line with a caesura at the 13th. (PP. page 274).
Prasasti	Culialā	(See above).

III. Duvai verses.

A *Duvai* verse occurs at the beginning of each *kaṭavaka* in *Sandhis* III and IV. It has twenty-eight mātrās in either line with a caesura at the 16th. and a long mātrā at the end, (PP. page 259.)

THE GLOSS AND ITS AUTHORSHIP

IV. Miscellaneous.

At VI, 10, 1-2 we have a *gāthā* having 30 mātrās in the first line and 27½ in the second with a caesura at the 12th in either. (PP.p.108).

At VI, 10, 3-4 we have a Sanskrit verse in Vanāsthā metre. Its last foot is, however, 'Upendrāvajrā'.

At the end in the Praśasti, we have six 'Gāthā' verses as in VI, 10, 1-2, except that the second line of verses 2 and 5 has 30 mātrās instead of 27.

13. The gloss and its authorship.

It has been mentioned in the description of the MSS. that three of them bear glosses (tippana) on the margin. These are more numerous and elucidative in D specially at the beginning of the work. It may appear that these notes were made by some readers or students of the MSS. according to the explanations of their teacher. But most of the notes are identical in all the three MSS. Sometimes they even agree in making a common mistake and in a few cases the same note has been shown to refer to different adjacent words. The only conclusion that can be drawn from these facts is that the makers of the MSS. copied the notes from a common source and that they are mainly the work of a single author. Who is this author? A clue to his identification is furnished by a note in MS. D. on सरजाहमेय, III, 6, 4. There we are told—सरजाहमेय पद्मजाताया अष्टादश महापुराणटिप्पणके व्याख्याता । The gloss-maker, in my opinion, means to say here that he had already explained the eighteen jātis of music in his glosses on the Mahāpurāṇa. Now, we have a gloss on the Mahāpurāṇa of Puspādanta which is found on the margin of some MSS of the Mahāpurāṇa as well as on independent MSS. I have seen two MSS. containing the glosses on the Ādipurāṇa and the Uttarapurāṇa respectively, from which I take the following extracts :—

The Ādipurāṇa tippana begins—

प्रणम्य वीरं विबुधेन्द्रसंस्तुतं निरस्तदोषं वृषभं महोदयम् ।

पदार्थसंदिग्धजनप्रबोधकं महापुराणस्य करोमि टिप्पणम् ॥

It ends—

समस्तसंदेहहरं मनोहरं प्रवृष्टपुण्यप्रभवं जिनेश्वरम् ।

कृतं पुराणे प्रथमे सुटिप्पणं सुखावबोधं निखिलार्थदर्पणम् ॥

इति श्रीप्रभाचन्द्रविरचितमादिपुराणटिप्पणकं पञ्चाशत्—श्लोकहीनसहस्रद्वयपरिमाणं परिसमाप्तम् ॥

The Uttarapurāṇa ends—

तत्त्वाधारमहापुराणगमनद्योती जनानन्दनः

सर्वप्राणिमनःप्रभेदपटुताप्रस्पष्टवाक्यैः करैः ।

मध्याब्जप्रतिबोधकः समुदितो भूयुत्प्रभाचन्द्रतः

बीयाटिप्पणकः प्रचण्डतराणिः सर्वार्थमप्रयुतिः ॥

ĪĀYAKUMĀRACĀRĪŪ

श्रीजयसिंहदेवराज्ये श्रीमद्धारनिवासिना परापरपरमेष्ठिप्रणामोपाजितामलपुण्यनिराकृताखिलमलकलंकेन
श्रीप्रसाचन्द्रपण्डितेन महापुराणटिप्पणके क्षतत्रयाधिकसहस्रत्रयपरिमाणं कृतमिति ।

From these extracts we learn that the author of the Mahāpurāṇa-ṭippaṇa was Prabhācandra Pandit, a resident of Dhārā who wrote during the reign of Jayasimhadeva. Obviously, this king is identical with Jayasimha of the Parmāra dynasty who succeeded king Bhoja on the throne of Dhārā, and for whom we have a copperplate grant of Vikrama Samvat 1112 equivalent to 1055 A. D. (Ep. Ind. III p. 86). This same Prabhācandra is, no doubt, the author of a commentary on the Prameya-kamala-martanda, which he wrote under Bhoja.

Unfortunately, I had no time to examine these voluminous works so closely as to find out where the author had explained the eighteen jātis, but it appears to me that the tippaṇa on the Nāgakumāracarita was written by this same Prabhācandra about 1055 A. D. that is, less than a century later than the composition of the work itself. This gloss has been very helpful to me generally throughout the work and particularly in construing a few obscure lines and phrases. In all, it explains about two thousand words and phrases of the text mostly by giving a Sanskrit synonym or paraphrase. I have made full use of these comments in preparing the glossary and the notes.



णायकुमारचरिउ

ॐ

1

Supplication to goddess Sarasvati.

पणवेपिणु भावै पंचगुरु कलिमलवज्जिउ गुणभरिउ ।

आहासमि सुयपंचमिहे फलु नायकुमारचारुचरिउ ॥ ध्रुवकं ॥

दुधिहालंकारै विष्फुरंति	लीलाकोमलं पयाइं दिति ।	
महकव्वणिहेलणि संचरंति	बहुहावभावविभ्रम चरंति ।	
सुपसत्थं अत्थं दिहि करंति	सव्वइं विण्णाणइं संभरंति ।	5
णीसेसदेसमासउ चवंति	लक्खणइं विसिद्धइं दक्खवंति ।	
अइरुंदंछंदमग्गेण जंति	पाणेहिं मि दइ पाणाइं लेति ^१ ।	
णवहिं मि रसेहिं संधिज्जमाण	विग्गहतएण णिरु सोहमाण ।	
अउदहपुव्विल्ल दुवालसंगि	जिणवयणविणिग्गयसत्तभंगि ।	
वायरणावित्ति पायडियणाम	पसियउ महु देवि मणोहिराम ।	10

घत्ता—सिरिकणहरायकरयलि^३ णिहिय असिजलवाहिणि दुग्गयरि ।

अवलहरसिहरि हयमेहउलि पविडल मण्णखेड णयरि ॥ १ ॥

2

Pushpadanta is requested to compose the work.

मुखाईकेसवभट्टपुत्तु	कासवरिसिगोसे विसालच्चित्तु ।	
णण्णहो मंदिरि णिवसंतु संतु	अहिमाणमेरु गुणगणमहंतु ।	
पत्थिउ महिपणवियसीसएण	विणएण महोवहिसीसएण ।	
दुरुज्झियदुक्कियमोहणेण	गुणधम्मो अवर वि सोहणेण ।	
भो पुप्फयंत पडिधण्णपणय	मुखाईकेसवभट्टतणय ।	5

1. १. CD सिय° २. CE हुंति. ३. CE °यले; D °यल°. ४. C मल्लखेडि; E मल्लखेड.
2. १. ABCD मुखाएवि.

तुहुं वार्हसरिदेवीणिकेड तुहुं अम्हहं पुण्णणिबंधहेड ।
 तुहुं भव्वजीवपंककहभाणु पइं घणु मैणि मण्णिउ तिणसमाणु ।
 गुणवंतभत्तु तुहुं विणयगम्मु उज्झाय पयासहि परमधम्मु ।
 घत्ता—ओलगिउ भावै दिणि जि दिणे नियमणपंककै थिरु थविड ।
 कह कव्वपिसल्लउ जसधवलु सिस्तुत्तुयलेण पविण्णविड ॥ २ ॥

10

3

Request made by Nanna, the son of Bharata and minister of Vallabharaya.

भणु भणु सिरिपंचमिफलु गहीरु आयण्णेहिं नायकुमारवीरु ।
 ता बल्लहरायमहंतपण कलिधिलसियदुरियकयंतपण ।
 कौडिण्णंगोत्तणहससहरेण दालिहकंदकंदलहरेण ।
 घरकैव्वरयणरयणायरेण लच्छीपोमिणिमाणससरेण ।
 पसरंतकितिवहुकुलहरेण विट्ठिण्णसरासइबंधवेण ।
 बहुदीणलोयपूरियघणेण मइपसरपरजियपरबलेण ।
 नियवईविदिण्णवितियफलेण छणइंदबिंबसणिहमुहेण ।
 कुंदव्वभरहदियतणुरुहेण
 णण्णेण पवुत्तु महाणुभाव भो कुसुमदसण हयवसणताव ।
 करि कव्वु मणोहर मुयहि तंदु जिणधम्मकजि मा होहि मंदु ।
 आयण्णमि भणु हउं णिम्मलाइं सियपंचमिउव्वात्तहो फलाइं ।
 णण्णेण पबोहिउ एम जाम णाइल्लइं सीलइण ताम ।
 घत्ता—कह भणिउ समंजसु जसविमल्लु णण्णु जि अण्णु ण घरसिरिहे ।
 तहो केरउ णाउ महग्घयरु देविहिं मायउ सुरगिरिहे ॥ ३ ॥

5

10

4

Nanna eulogised.

तं' तुहुं मि चडावहि निययकव्वि दिहि होउ णणि आसण्णभव्वि ।
 बुद्धीय णण्णु सुरगुरु ण भंति पर णण्णहो णउ वहरिय जिणंति ।

२ C मण्णेणिउ in place of मणि मण्णिउ ३ E °मयपंकय.

3. १. C °मि; E °वि. २ CE कुंडिल; D कौडिल. ३ CE °सत्त°. ४ May also be read विट्ठिण्ण. ५ E °पइ. ६ CE हउं मणु. ७ CE नायल्लइं.

4. १. C तै.

पहुभसिए हणुबैसमाणु विट्टु	पर नण्णु न बाणरु नरु विसिद्धु ।	
गंगेउ सउबै जणियतुट्टि	पर नण्णु न वहरिहुँ देइ पुट्टि ।	
धम्मेण उहिट्टिल्लु धम्मरत्तु	पर नण्णु पवासदुहेण चत्तु ।	5
चाएण कण्णु जणदिण्णचाउ	पर नण्णु न बंधुहुँ देइ घाउ ।	
कंतीए मणोहरु छणससंकु	पर नण्णहो नउ दीसइ कलंकु ।	
गरुयत्तै माहिसुविमुद्धचरिउ	पर नण्णु न किडिदाढाइ धरिउ ।	
सुथिरत्तै मेरु भणँति जोइ	पर नण्णु पुरिसु पत्थरु न होइ ।	
सायरु व गहीरु कयायेरहिं	पर नण्णु न मंथिउ सुरवरेहिं ।	10

घत्ता—जो एहउ वणिणउ वरकइहिं भावै णियमणि भावहि ।

तहो नण्णहो केरउ नाउ तुहुं सुललियकव्वि चडावहि ॥ ४ ॥

5

The poet accedes to the request and begins the work.

णाइल्लसीलभट्टाइवयणु	तं आयणिणवि नवकमलवयणु ।	
पडिजंपइ विर्यसिखि पुप्फयंतु	पडिबज्जमि नण्णु जि गुणमहंतु ।	
वणु पुणु तैहो तणुवत नाउ कट्टु	धम्मेण णिबद्धु मुपवि सट्टु ।	
हउं कहउं कव्वु णिंदंतु पिसुण	वण्णंतु सुयण विप्फुरियवयण ।	
दुज्जणसज्जणहु सहाउ एहु	सिहि उण्हउ सीयलु होइ मेहु ।	5
ओ णिसुणि नण्ण कुलकमलसूर	सुरसिहरिधीर पडिवण्णसूर ।	
जिणमणिउ अणंतानंत गयणु	तहो मज्झि परिट्ठिउ तिबिहु भुअणु ।	
पहिलउ मल्लयसंकासु विट्टु	बीयउ कुलिसोवमु रिसिहिं सिद्धु ।	
तइयउ मुहंगंसणिणहु कहंति ।	अरहंत अरुह भणु किं रहंति ।	

घत्ता—तइलोक्कु कमलरुहहरिहरहिं न धरिउ न किउ न णिट्ठियउ ।

तहिं बहुदीवोवहिमांडियउ मज्झिमु भुअणु परिट्ठियउ ॥ ३ ॥

10

२ C य; E अ. ३ CE वसिट्टु. ४ CE °हिं. ५. A न भंति.

5. १. E बिह°. २ BD महु. ३ E कहमि. ४ E भुवणु. ५ E मुयंग.

Description of the Magadha country.

तहिं संधिउ ससहररविपईउ	पहिलारउ पविउलु अंबुदीउ ।	
वियरंतकोलबंडियकसेरु	तहो मज्झि सुदंसणु णाम मेरु ।	
खेडामगामपुरवरविविचु	तहो दाहिणदिसि थिउ भरहखेसु ।	
तहिं मगहवेसु सुणसिखु अत्थि	जहिं कमलरेणुपिंजरिय हत्थि ।	
जहिं सुरवरत णणंदणवणाइं	जहिं पिक्क सालि धण्णइं तणाइं ।	5
धयसयइंसावलिमाणियाइं	जहिं खीरसमाणइं पाणियाइं ।	
जहिं कामघेणुसम गोहणाइं	घडहुद्धइं णेहारोहणाइं ।	
जहिं सयलजीवकयपोसणाइं	घणकणकणिसालइं करिसणाइं ।	
जहिं दक्खामंडवि दुहु मुंयंति	थलपोमोवैरि पंथिय सुयंति ।	
जहिं हालिणिकलरवमोहियाइं	पहि पहियइं हरिणा इव धियाइं ।	10
पुंडुल्लुवणइं चउदिंखु चलंति	जहिं महिससिगहय रसु गलंति ।	
जहिं मणहरमरगयहरियपिंछ	मायंदगोळि गोदलिय रिंछ ।	
घत्ता--तहिं पुरवर णामे रायंणिहु कणयरयणकोडिहिं घडिउ ।		

बलिबंड धरंतहो सुरवरहिं णं सुरणयर गयणपडिउ ॥ ६ ॥

Description of the city of Rajgriha.

ओयइ व कमलसरलोयणेहिं	णखइ व पवणहल्लियवणेहिं ।	
विहकइ व ललियवल्लीहरेहिं	उल्लसइ व बहुजिणवरहरेहिं ।	
वणियउ व विसमवम्महसरेहिं	कणइ व पारावयसुरहरेहिं ।	
परिहइ व सपरिहाधरियणीरु	पंगुरइ व सियपायारचीरु ।	
णं घरसिहरग्गहिं सग्गु छिबइ	णं चंदंभमियघाराउ पियइ ।	5
कुंकुमल्लडपं णं रइहि रंगु	णावइ दक्खालिय सुहपसंगु ।	
विरइयमोत्तियरंगावलीहिं	जं भूसिउ णं हारावलीहिं ।	
चिंघेहिं धरिय णं पंचवण्णु	चउवण्णजणेण वि अइरवण्णु ।	

6. १. B उडामगाम इति वा पाठः । २ CE मुजंति. ३ E °य°. ४ E°सि. ५ E गौदि; B लुंवि गौदि इति वा पाठः । ६ D °इ°. ७ E °हं. ८ D णं सुरपुह गयणहो पाडिउं.

7. १. D रयपारावयसरेहिं. २ CD °य. ३ ABDE °उ. ४ BD चंदामय. ५. B सह°

घत्ता—तर्हि सेणिउ णाम णराहिवइ बिर्लुणदेविहि परियरिउ ।

णिघसइ णं समि सुराहिवइ पडलोमीइ अलंकरिउ ॥ ७ ॥

10

8

King Srenika. The arrival of Tirthankara Mahavira is reported to the king by the forest guard.

असिबरजलेण पसरंतु वमिउ
तिणिण वि बुद्धिउ सुणिहालियाउ
वत्तारि वण्ण सणिहिय धम्मि
भारंभपमुहबहुबलमहंतु
पंविदियाइं णियमंतु संतु
विच्छिण्णउ जेणणायणाउ
सत्त वि वसणइ आउंविआइं
सो एकहिं दिणि सिंहासणत्थु
मउडोलंबियणवकुसुममालु
खलबलहर सुयणुद्धरणसीलु
तामायउ तर्हि उज्जाणपालु

णियरिउपयावसिहि जेण समिउ ।
तिणिण वि सत्तिउ परिपालियाउ ।
वउरासम गुरुणा णियय कम्मि ।
अवल्लोयंत मणि पंचंगु मंतु ।
अरिखवग्गाहु जो हुंउ कयंतु ।
वरिसाविउ दुट्ठहं दंडघाउ ।
सत्त वि रज्जंगइ संविआइं ।
उययगिरिहि छणइंदु व पसत्थु ।
अत्थाणि परिट्ठिउ धराणिपालु ।
जामच्छइ माणियलच्छिलीलु ।
भालयलि णिहियणियबाहुडालु ।

5

10

घत्ता—सो णविहि णरिंदहो विण्णवइ ओसारियज्जणदुरियरिणु ।

विउलइरिणिथंबहो सुरणमिउ आयउ सम्मइ परमजिणु ॥ ८ ॥

9

The king starts to pay a visit to the Jina.

णिघसासणु सीहासणु मुंभंतु
धम्माणुरायकंटइयकाउ
आयप्पिणु सत्तपयाइं देउ
जय वीर भजेप्पिणु जिस्तवेरि
खणि मिलियइं णाणापरियणाइं

तं णिसुणेवि जय जय जिणे भणंतु ।
उट्ठिउ सोणिउ रायाहिराउ ।
पणविउ सिरेण णियणाणतेउ ।
देवाविय लहु आणंदमेरि ।
लइयइं दिव्वज्जणभायणाइं ।

5

६ E चेलेण°, C चेलेणदेविण्.

8. १. C °यउ. २ CE फल. ३ C °इउ. ४ A जोहु व. ५ E महंतु. ६ DE जेण अणाय°; B 'वित्तारिउ जणवइ जेण णाउ' इति वा पाठः । ७ E आवं°. ८ ABD उवययरिहि; E उवयगिरि.

९ E माणिय°.

9. १. E मुयंतु. २ E जय. ३ E जइ. ४ C ता in place of खणि.

आकडउ महिबइ वारणिदि केसरिकिसोरु णं महिइरिदि ।
 णमोङ्गसग्गवाड्डकरेहिं सेविज्जमाणु णियकिंकरेहिं ।
 णं सुरवरिंदु बहुसुरवरेहिं^१ धवलायवत्तचलवामरेहिं ।
 चळ्ळिउ जयलच्छीदिण्णसोडुं पेक्खेपिणुं मणि अच्छरहु सोडु ।

घत्ता—केण वि चंदणु केण वि वुसिणु केण वि कुसुमदामु धरिउ ।

10

णायरणैरणियरे अंतएण जिणपयजुयलउ संभरिउ ॥ ८ ॥ १

10

Women of the city also start to worship the Jina.

लेधिणुं अहिमुंइ वियसंति जाइ बहु का वि हंसलीलाइ जाइ ।
 बहु का वि लेइ णिध्वंण्याइं णियगुरुहु सरइ णिध्वं पयाइं ।
 बहु का वि देइ करि कंकणाइं मणिभायणि पूयाकंकणाइं ।
 बहु का वि सचंदणंकेलिवत्तु वणलच्छि व दावइ केलिवत्तु ।
 बहु का वि विरेहइ कुंभएण णं णहसिरि उग्गयकुंभएण ।
 बहु का वि चिणइं मंवारयाइं सिक्खावइ णियमं दारयाइं ।
 बहु का वि सहइ करकुवलएण पत्थिवाधिसि व जिह कुवलएण ।
 क वि भोयराउ वडुंतु महइ दोयउ आहरणु ण किं पि महइ ।
 अप्पाणु ण लिप्पइ कुंकुमेहिं क वि वच्चइ गयणेउरकमेहिं ।
 काइ वि झाइउं भवविष्ममंतुं अवयंणिउ पिउ पासहिं भमंतुं ।
 क वि ण वि दावइ उज्जल वि दंत सुमरइ माणि मुणिवर संत दंत ।

3

10

घत्ता--इय पुरणारीयणु णीसरिउ पयमंजीरारयंमुहलु ।

परिभमइ रमइ पहि चिकमैइ मुहणीसासभमियभसलु ॥ १० ॥

11

Hymn to the Jina by the king.

सुरणरविसहरवरसंयरसरणु कुसुमसरपहरहरसमवसरणु ।
 पइसरइ णिवइ पैडु सरइ थुणइ बहुभवभवकयरयपडलु धुणइ ।

५ CE णग्गुग्ग. ६ AB वाहुड°. C वावड°. ७ AB omit this foot. ८ C वोडु.
 ९ D पेक्खेपिणु; CE पेक्खेविणु. १० E णियणयर.
 10. १. C लेप्पिणु. २ D °णह. ३ E णव°. ४ DE °णु. ५ AC विणइ; E विरइ. ६ C गहइ;
 ७ ACE लइयल. ८ DE °वंतु. ९ CE °ग°. १० CE राव. ११ E व°. ११. १. D पइ. २ AC भय.

जय धियपरिमियणहकुडिलचिहुर
जय समयसमयमयतिमिरमिहिर
जय तियसमउडमणिलिहियखलणै
जय नरयविबरगुरुवडणधरण
जय वसविसिगयजसपसरधवल
जय समदमसमजमणिवहणिलय
जय गुणमणिणिहि परियलियहरिस

जय पयणयजणवयणिहयविहुर ।
जय सुरगिरिथिर मयरहरगहिर ।
जय विसमविसयविसविडविजलण ।
जय समियकलुस जरमरणहरण ।
णियेणयडलविणिहयकुणयपवल ।
गयणयलगरुय भुअणयलतिलय ।
जय जय जिणवर जय परमपुरिस ।

5

यत्ता—जहि णिह ण भुक्ख ण भोयरह देहु ण पंचिदियहं सुहु ।

10

जहि कहि मि ण दीसइ णारिमुहु तहो देसहो लहु लेहि महु ॥ ११ ॥

12

The king listens to a religious discourse and then inquires about the fruit
of the fast of Sri Panchami.

जिणदंसणेण नरणाहु तुहु
परमेद्विहे णिगय दिव्व वाय
इसिबयइ पंच घरवयइ पंच
गुंसीउ तिण्णि रयणाइ तिण्णि
दहमेयधम्मु छजीवकाय
अणवरउ धरियदूसहवयाइ
अंगइ बारह आयणियाइ
णाणापुग्गलसंजोयभाव
आसवसंवरयणिजराइ
उप्पत्ति सरीरहं जं पमाणु
आउसु परिमाणविहंसिकरणु

मुणि वंदिवि नरकोट्टइ बइट्टु ।
तहि णिसुंय तेण पंचत्थिकाय ।
पंच वि गईउ समिदीउ पंच ।
सल्लाइ तिण्णि गारवइ तिण्णि ।
चउविहकसाय नव नोकसाय ।
एयारह पडिमेउ सावयाहं ।
चउदह पुव्वइ मणि मणियाइ ।
पयईरंस दरिसिय दुक्खताव ।
घोराइ कम्मबंधंतराइ ।
सुरणरणारयमयउलहं णाणु ।
गुणठाणारोहणु देहभरणु ।

5

10

यत्ता—इय णिसुणिवि पुच्छिउ सेणिपण भणु परमेसर महु विमल्लु ।

विणिवारियदुक्कियदुहपसरु सिरिपंचमिउववासफल्लु ॥ १२ ॥

३ ABD चरण. ४ E धवल in place of पसर. ५ C जय in place of गिय.
12. १. D सुणिय. २ E omits the following three feet. ३ D°माउ. ४ AB एयारह; C
एयारस. ५ D कम्मइ विनिवाइयाइ. ६ E परिणाम. ७ E विहिति°; E कदत्ति°.

Gotama replies. Description of the Magadha country and the town of Kanakapura.

तं वयणु सुणेप्पिणु णिसमेण	वीराणय बोद्धिउ गोत्तमेण ।	
जिणवरगुणगहणसुरसियजीह	सुणि सेणियराय णरिदसीह ।	
लवणण्णवाहिमानिरिमेरमेसि	पत्थु जि धिक्कायइ भरहसेत्ति ।	
मगहा णामे जणवउ वरिट्ठु	मणहरु कहकव्वसपहिं दिट्ठु ।	
पक्केहिं कलमैकणिसहिं घणेहिं	सुयमुहहयझणझणरवकणेहिं ।	5
जहिं खेत्तहं पयसंचारु णत्थि	उववणहिं णिरुज्झइ रविगभत्थि ।	
णम्मोहरोहपारोहपहिं	हिंदोलंती ^१ कयसोहपहिं ।	
जहिं सुंदरूवावेक्खिणीय	हालिणि व णिहालिय जक्खिणीय ।	

घस्ता—तहिं पुरवरु णामे कणयउरु भूरिकणयकोटिहिं घट्टिउ ।

अलिकसणहिं पीयहिं पंडुरहिं उप्परि माणिक्कहिं जट्टिउ ॥ १३ ॥ 10

King Jayandhara, his wife Visalanetra and son Sridhara. A merchant comes with the portrait of a young woman,

तप्पइ दिणयरकंताणलेहिं	णीवइ ससहरमणिचुयजलेहिं ।	
हरियउ दीसइ मरगयं ^२ इए	सुक्किलउ फलिहमयवसुमइए ।	
णिच्चिद्वणीलकंतीय णीलु	सयमहपुरसोहाहरणसीलु ।	*
तहिं णिवइ जयंचरु धरियधरणि	तेयण विणिज्जियतरुणतरणि ।	
रुवेण कामु कंतीय चंदु	धणवइ धणेण विहवै सुरिट्ठु ।	6
दंडेण वि वइवसु दंडपाणि	जो खत्तधर्मेमगुणरयणक्काणि ।	
णियणेत्तोहामियहरिणजेत्त	तहो पणइणि पवर विसालजेत्त ।	
उप्पण्णु ताह णं कुसुमबाणु	सुउ सिरिहरु अरितरुवरकिसाणु ।	
सुहुं ताइं तित्थु णिवसंति जाम	एक्कहिं दिणि थीरुवंकु ताम ।	
णियरिद्धिपरज्जियवासवेण	पडु आणित्त वणिणा वासवेण ।	10

घस्ता—णाणामाणिक्कइं ढोइयइं ताइं णिवेण ण जोइयइं ।

पडि लिहियइं अंगइं सुललियइं परसुंदरिहे पलोइयइं ॥ १४ ॥

13. १. AB हिट्ठु. २ CE कलवि. ३ BD रुणरुण. ४ CE °लंतय. ५ CE पीयल.

14. १. B णीमइ. २ C कुईए; E चुईए. ३ MSS. विणिज्जित्त. ४ C °धम्म.

The king on inquiry is told that she was Prithvidevi, the princess of Girinagara.

महिबह मणि मयणसरेण वणिउ	सम्माणिबि पुच्छिउ तेण वणिउ ।	
णं कामभल्लि णं कामबेल्लि	णं कामहो केरी रइसुहेल्लि ।	
णं कामजुत्ति णं कामवत्ति	णं कामयत्ति णं कामसत्ति ।	
वीसह कुंडलपरिफुरियकण्ण	भणु एही का कहि कासु कण्ण ।	
ता कहइ सेट्ठि सिरिसुहरसाल	हउं वाणिज्जहिं गउ सामिसाल ।	5
सायरि तरंतु णं सुरविमाणु	गिरिणयरि विलग्गउ सलिलजाणु ।	
सोरट्ठमेइणीमंडलीसु	असिधाराखंडियवहरिसीसु ।	
कैरकिरणणियरवूसहपयाउ	मइं दिट्ठउ तहिं सिरिवम्मंराउ ।	
सिरिमइदेवीभालिगियंगु	णं रइए पसाहिउ सइं अणंगु ।	10
तहे तेण णरिंदे जणिय धूयें	पुहवीमहएवि अउव्वकेंय ।	
जोइवि मइं जंपिउ महुरवयणु	चंगउ गिरु गिरुवमु णारिरयणु ।	
जोग्गउ महु पहुहे जयंधरासु	ता भणइ जणणु मइं दिण्ण तासु ।	
तुहुं जाहि लण्णपिणु किं परेण	अलिण्ण पउत्ते उत्तरेण ।	
घत्ता--तं णिसुणिबि मइं तहे सुंदरिहे पडि पडिबिबु लिहावियउं ।		
आणेपिणु पइउ पउं तुहुं अज्जु णरेसर दावियउं ॥ १५ ॥		15

The king sends his minister and the merchant to Girinagara and Prithvidevi is brought to Kanakapura.

तेा भणइ राउ तुहुं परमसुयणु	जे दाविउ पइउ णारिरयणु ।	
पुणु ववइ णिवइ दक्खवहि झत्ति	पइं पारंभिउ तुहुं करि समत्ति ।	
धरि उवरि पडंती विरहमारि	आणहि आपपिणु लहु कुमारि ।	
पाहुइइं णिवइइं भूसणां	विमलइं देवंगं णिवसणां ।	
खंदकसुकमाहरणपहिं	पहुणा पुज्जिउ आहारणपहिं ।	5

15. १. E णं सुहिल्लि; C सहिल्लि. २ E °कित्ति. ३ AE सर; B सूर. ४ DE °म्मू°. ५ BDE °व. ६ C चंगउ गिरुवमु वरणारिरयणु. ७ C लहे°. ८ DE तहिं. ९ E °विउ. १० E एहु.

16. १. ABE omit this line and open the कडवक with the next line reading ता in place of पुणु.

पट्टविड महंतउ बुद्धिबंतु गिरिणयंरु पत्तु वणिबंरु तुरंतु ।
 दिट्टुं सिरिबम्म सिरिणिक्केउ विण्णविड णविड रिउजायवेउ ।
 पेसहि सुय किं बहुविस्थरेण परिणिज्जउ णववहु णरवरेण ।
 घत्ता--ता हयगयरहजंपाणधय छत्तइं भिच्चविलासिणिउ ।
 णीहारगउरहारावलिउं कंसीदामइं किंकिणिउ ॥ १६ ॥

10

17

Description of the bride.

होएप्पिणु पडुणा पिहियं तणय गय सा वरइत्ताणिबद्धपणय ।
 णिय वणिणा कणयउरहो मयच्छि दिट्ठा घरेण णं मयणलच्छि ।
 जो कत्तइं णहयलि दिट्ठु राउ महु भावइ सौ णहयरणिहाउ ।
 चारत्तु णहहं एर कहंति अंगुट्ठयं परमुण्णय वहंति ।
 गुण्णइं गूढत्तणु जं धरंति णं भुअणु जिणहु मंतु व करंति ।
 जंघाजुयलउ णेउरहुंएण वणिज्जइ णं घोसं हुएण ।
 वग्गाइ वम्महु बहुविग्गाहेण जण्हुयसंघाए परिग्गाहेण ।
 ऊरुयंभंहिं रइघरु अणेण रेहइ मणिरसणातोरेण ।
 कडियंलगहयत्तणु तं पहाणु जं धरियउ मयणणिहणैठाणु ।
 मणि चित्तवंतु सयसंडु जाहि तुच्छोयरि किइ गंभीरणाहि ।
 सोहिय ससिवयणहे तिबलिभंग लायणजलहो णावइ तरंग ।
 थणयद्धत्तणु पैरमाणणासु भुयजुयलउ कामुयकंठपासु ।
 गीवहे गइवेयउ हिययहाणि बद्धउ चोरु व रुवावहारि ।
 अहकलउ वम्महरैसणिवासु वंतहि णिज्जिउ मोत्तियविलासु ।
 घत्ता—जइ भउहांकुडिलत्तणेण णर सरधणुरुहेण पइय मय ।
 तो पुणु वि काइं कुडिलत्तणैहो सुंदरिसिरि धम्मिल्लगय ॥ १७ ॥

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२ E णयरि. ३ ABCD*वह. ४ ABCD दिट्ठिउ. ५ C विण्णवियउ रिउवणजायवेउ. ६ E बलिहि.

17. १. CDE पहिय. २ CDE कमयलि. ३ C णं. ४ AB चारत्त; D चारत्त; E चारित्तु. ५ CE *इ. ६ C *हं. ७ CE जुएण. ८ C जण्हव; E जण्हयसंघाणु. ९ CE खंभ°. १० D कडिलय. ११ E णिहाणु. १२ C परमणु ण तासु. १३ C सरणिवासु. १४ E *त्तणेण.

बहु पिच्छिवि हरिसिउ धरणिणाहु	सुहिं किंकरेहिं कउ लहु विवाहु ।	
ठवियइं कुलदेवइं मंडवाइं	विरइयइं पुरंधिहिं तंडवाइं ।	
लोणइं चडंति चमरइं पडंति	तालइं खलाइं बिहंडिवि घडंति ।	
पिसुणइं सुसंति सुयणैइं हसंति	हम्मंति पडह तेण जि रसंति ।	
भोयणसंगै विसहइं तलप	महलु वि काइं गरु करइ बण्य ।	5
करि कंकणाइं धरि तोरणाइं	सुणिबखइं णिखइं तिलरिणाइं ।	
मंगलकलसहिं पेम्माइरुक्खु	जलसिंचिउ बहुवर दिति सुक्खु ।	
मुहवहु फेडिउ भोयंतराउ	जोर्यउ बहुमुहुं पसरंतराउ ।	
मणु मणहो मिलिउ कर करहो मिलिउ	णयणह वि णयसंचाह बुलिउ ।	
घत्ता—सा पणइणि हई पाणपिय तहो रायहो सुहभायणहो ।		
णवकुंदपुष्पदंताणणहो सिरिवहू व णारायणहो ॥ १८ ॥		10

इय नायकुमारचरित्तरिए णणणामंकिए महाकहपुष्पकयंतविरइए महाकम्मे जयंभरविवाहकल्लाणवण्णो
 णाम पढमो परिच्छेउ समत्तो ॥
 संधि ॥ १ ॥

II

1

The King goes to the pleasure garden with the inmates of his harem.

परिणिवि सुखसई कलहंसगई वियसियविडविणिहाणहो ।

गयउ सणेउरेण अंतेउरेण सहुं गरवइ उज्जाणहो ॥ ध्रुवकं ॥

लीलालसमयगलगामिणिहिं

कुसुमावलिपरिमलपरिमलिया

एकई अलिकेसईं लिहैकविउ

जलविष्ममु इक णिएर पिय

अवरइ गच्छंतु हंसु भणिउ

अण्णेकए मोरपिछु धरिउ

अण्णेक चवइ लग्गेवि ण मुउं

अण्णेकएँ णियसईं तविया

अण्णेकहिं पक्खपसर करइ

आहारणईं लइयईं कामिणिहिं ।

सैलिहिं कयकडियलमेहलिया ।

अण्णईं कमलोवरि दक्खविउ ।

अण्णेक सणाहिं णियंति थिय ।

महु गइविलासु पईं कहिं गुणिउ ।

णं मयणबाणपसणुं फुरिउ ।

मायंदकुसुममंजरिहै सुउ ।

कलयंठि लवंती वेहविया ।

थलमाणु य पक्खिणि वज्जरइ ।

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वृत्ता--अरिवरसिरिहरहो पालियधरहो सरि जलकील करंतहो ।

बालमुणालभुया सिरिबम्मंभुया चलिय पासि जा कंतहो ॥ १ ॥

2

Prithvidevi dazzled by the splendour of her rival's entourage.

पंथे पयट्टाईं

जयसिरिणिवासाईं

जिगिजिगिजिगंताईं

पहरणईं फुरियाईं

गयउलईं मंथरईं

ता तीए दिट्ठाईं ।

किंकरसहासाईं ।

खग्गाईं कुंताईं ।

हयउलईं तुरियाईं ।

दाणंभुणिज्झरईं ।

5

1. १ A also reads कामिणिहिं. २ CD वेळिहिं. ३ E ल्ह°. ४ E पुत्तेण. ५ E लग्गे ण मुउ.

६ E° हि. ७ E° कहि. ८ E घणमाणु. ९ ABJE °म्मु.

2. १ AE जिम्भरईं.

धवलाइं हरियाइं	छत्ताइं धरियाइं ।	
विधाइं बलियाइं	बमराइं बुलियाइं ।	
भुवणयलपूराइं	बजंति तूराइं ।	
कयमयणपकसाइं	विलयाण लकसाइं ।	
सिगारवंताइं	दइण जंताइं ।	10
चोजं गया सा वि	भणिया सही का वि ।	
पसा सिरी कस्स	दणुयस्स मणुयस्स ।	
लळीसहायस्स	रायस्स णायस्स ।	
कहियं वयंसीए	रिखी सबैत्तीए ।	
उज्जाणजत्ताए	सुधिसौलणेत्ताए ।	15
ता रायउत्तीए	खर णीससंतीए ।	
ससिबिबधवलमि	णियवयणकमलमि ।	
करयलइं णिहियाइं	लोयणइं पिहियाइं ।	
घत्ता—सुँकसाइं दुज्जणहं णिय सज्जणहं दुकसाइं उवरि पलोट्टइं ।		
जेहि णिहालियइं णयणइं पियइं ताइं किं ण हलि फुट्टइं ॥ २ ॥		20

3

Feeling jealous she goes to the temple instead of the pleasure-garden.

इणं सा भणंती	खरं णीससंती ।	
कसायं सहंती	विसायं वहंती ।	
णहालगकूडं	हयाणंगपीडं ।	
जिणाणं पसत्थं	घरं धत्थदुत्थं ।	
गया पीलुलीला	सुधम्ममा सुसीला ।	5
रिसीणं वरिट्ठो	तहिं तीए दिट्ठो ।	
कयाहिदसेवो	जिणो देवदेवो ।	
असंगो अभंगो	जहाजायलिंगो ।	

2. २ DE सविस्तीए. ३E उज्जाइं जत्ताइं. ४E सुविलास°. ५CE सोक्ख°. ६AB पलोट्टइं; C पलट्टइं.

3. १ E स°.

दुहाणं विणासो	सुहाणं विवासो ।	
गुणाणं गिसेणी	णयारूढवाणी ।	10
तमाणं पईवो ^१	तवाणं पहावो ^२ ।	
अगाओ. अपाओ ^३	सयासुद्धमावो ।	
सवाणंतणाणी	असुप्पसिक्खणी ।	
जलुल्लोलभंगां	सिरे णत्थि गंगा ।	
गले णत्थि सप्पो	मणे णत्थि दप्पो ।	15
करे णत्थि सुलं	विसालं कवालं ।	
उरे मुंडमाला	ण सेल्लिदवाला ।	
अहाणं रउहो	तुमं देव रुहो ।	
ईसी मोक्खगामी	तुमं मज्झ सामी ।	
कुंडं देहि बोही	विसुद्धा समाही ।	20

वस्ता—वंदिवि परमजिणु कुडिलेण विणु मुद्धरं तवसिरिकंतहो^१ ।

पर्येणयवासवहो पिहियासवहो कय पणामुं भयवंतहो ॥ ३ ॥

4

Sage Pihitasrava foretells her the birth of a son, and delivers a religious discourse.

इसिणां बोह्लिउ बेल्लंहेलभुप	तुह धम्मबुद्धि संभवउ सुप ।	
ता देविण्णि विविउ अप्पणउ	उज्झउ खलरिद्धिपलोयणउ ।	
अम्हारिसु मुणिवर मलहरणु	भणु अत्थि णत्थि महु तवयैरणु ।	
गुरु पभणइ म करि विसाउ तुहुं	पेक्खेसहि ^५ अगाइ पुत्तमुहुं ।	
णियसिरि किं किर मण्णंति णरा	णवजोव्वणु णासइ पइ जरा ।	5
उप्पण्णहो वीसइ पुणु मरणु	भीसावणु दुक्कइ जमकरणु ।	
सिरिमंतहो वरि वालिइडउ	पइसरइ दुक्खंभाकम्भडउ ।	
अइसुंदररुवै रुउ ल्हसइ	वीरु धि संगामरंगि तसइ ।	

२ E °ओ. ३ E °बो. ४ E °जसुणक्खणाणी. ५ CE °तुंगा ६ AB ण कंठेण माला; D रुंड for मुंड. ७ AB इमी. ८ ABD वरं. ९ C मुद्धिए; E बुद्धिए. १० AB सच्चारितहो. ११ E पणयणयवासहो. १२ E °म.

4. १ AB इसि जं. २ C °लिं; B also has हेहं. ३ E °च°. ४ E °सह. ५ ABD °वंत°. ६ ABD °क्खु. ७ ABCD अयि; E अइ सुंदरि.

पियमाणुसु भण्णुं जि लोउ जिह गिण्णेहें दीसइ पुणु वि तिह ।
 गियकंतिहे ससिबिबु वि ढलइ लायणु ण मणुयहं किं गलइ । 10
 इह को सुत्थियउ को दुत्थियउ सयलु वि कम्मेण गलत्थियउ ।
 घत्ता—लच्छि सयज्जयर सेवंति णर पत्थु को वि णउ राणउ ।
 भयभीसिउ रुयंइ जीविउ मुंयइ पडु दीणेण समाणउ ॥ ४ ॥

5

She then returns to the palace. The King, during his sports, is reminded of her

तओ मुणिदजंपियं मणे वरं थिरं थियं ।
 सुतारहारपंडुरं गया सई समंदिरं ।
 णिबद्धणीलतोरणं विचित्तमत्तवारणं ।
 रसंतमत्तवारणं दिवायरंसुवारणं ।
 सुहंम्मभित्तिपिगलं अणेयगेयमंगलं । 5
 तहिं सिणिद्धवणिगया णेरिंदविंदवणिगया ।
 कइंदविंदवणिगया सुहासणे णिसणिगया ।
 वणे पडू पडिडुओ सरोवरं पडिडुओ ।
 पलोइयं सरोइहं वियंभियं पियामुहं ।
 पहतंरं णिहालरो ण जंपेण णरेसरो । 10
 विलासिणीहिं सित्तओ णिमीलिर्यच्छिवत्तओ ।
 थिओ वियारवज्जिओ ण णीससंतु लज्जिओ ।

घत्ता—णीलुपलपहओ हरिसहो ण गओ णरवइ णियमणि भावइ ।

जियकलहंसिणिय पियभासिणिय पुहविदेवि किं णावइ ॥ ५ ॥

6

Being informed of the incidents by a servant, he goes to the temple and thence to the palace, and learns from her about her temple-visit.

इय जा णिवहियवउ जाणियउ ता केण वि भिञ्जे भाणियउ ।
 जोएवि सबत्तिहे हत्थिहड चंचलहयवरसंदणसुहड ।

८ C पियमाणु मुणु अ जे; ९ E रोवइ; C कयइ. १० E मुवइ.

5. १ E °हेम. २ E णरिंदवणिवणिगया; D °मणिगया; B णरिंदवंद°. ३ C वंदिया. ४ E omits this foot. ५ E जंपेण. ६ E °अच्छिपत्तओ.

परसिरि ण सहंति' दुरियहरहो
ता महिवइ चित्ति चमकियउ
इय चित्तिवि णिग्गउ सरवरहो
जिणु हियवइ किं तहो पइसरइ
देउं वि णउ वंदइ मूढमइ
तहिं दिट्ठउ कंतहो मुहकमलु
किं सररुहु णं णं खणविलइ
बुज्झिउ सपसाउ मँणिगियउ
पइ पभणइ रमियसउणिगणहो
ता बालए उत्तह भासियउ
वंदिउ जिणमंदिरे जिणधवलु
लभंति गामपुरपट्ठणइं
लभइ पियमाणुसु भवि जि भवे
पर इकु ण लभइ जिणवयणु
अह पावपसत्तहो सुहसयणु
अउगइगयदुक्खलक्ख सहिवि

पल्लट्ठिवि गय जिणवैरघरहो ।
होसइ पियमहिलए तउ कियउ ।
गउ भवणु परायउ जिणवरहो ।
जो पिय पिय पिय भणंतु मरइ ।
गउ सणिहेलणु मणपवणगइ ।
किं छणससि णं णं सो समलु ।
पियवयणहो का वि अउक्खगइ ।
चित्तेण चित्तु आलिंगियउ ।
किं णायइं तुम्हइं उववणहो ।
मइं दुक्किउ देव पणासियउ ।
कंदप्पदप्पदलणुगबलु ।
कीलाजोग्गइं णंदवणइं ।
संसारसमुद्धि रउहरवे ।
अण्णु वि दुल्लहु दंसणरयणु ।
दालिदिण्ण णावइ रयणु ।
अइदुल्लहु मणुयजम्मु लहिवि ।

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सत्ता—जेण ण तवर्चरणु किउ दुहहरणु विसए ण मणु आउं चियउ । *

अरुहु ण पुज्झियउ मलवज्झियउ ते अप्पाणउ वंचियउ ॥ ६ ॥

20

7

They both visit the sage again to reassure themselves about his prophesy regarding the birth of a son.

अण्णु वि पिहियासउ परममुणि
तहिं णिसुणिउ होसइ मज्झु सुओ
तं' णिसुणिवि णरवइ हरिसियउ
अण्णहिं दिणे मउलियणेत्तियए

तहो वयणविणिग्गय दिव्वल्लुणि ।
परबलदलवट्ठणु पीणभुओ ।
अच्छइ पुहवीपियभोयरउ ।
देविण पल्लंकि पसुत्तियए ।

6. १ AB सहंत. २ E जिणमंदिरहो. ३ ABCD देव°. ४ E अण्णि°. ५ AB omit this foot and the next. ६ C °यरणु. ७ E आवं°.

7. १ AB omit this line.

अबलोइउ सिबिणइं मत्तकरि
रयणायरु भीयरु चलमयरु
सुविहाणइं कंतहो भासियउ
सुद होसइ तणुरुहु धरियणर
पुणरवि संदेहहणमणइं
पणविधि पयाइं अटुगुंछियउ

णहकुलिसकोडिहयहत्थि हरि ।
ससि दिणयरु वियसियकमलसरु
तेण वि फलु ताहे पयासियउ ।
जो भुंजइ सुंदरि सधेरधर ।
जिणहरु गयाइं बिणिण वि जणइं ।
पिहियासउ जइवरु पुच्छियउ ।

10

घत्ता—जइवरु गलियमलु सिबिणयहो फलु णिववहुवरहो पघोसइ ।
माणिणिहिययरु सिसु कुसुमसरु तुम्हइं दोहि मि होसइ ॥ ७ ॥

8

Reassurance of the sage and the birth of a son.

णीरंघसंधिबंधहो ल्हसिउ
विहडेसइ वज्जकवाडु खणे
णिबडेसइ वाविहें पुरिसवरु
सिरि करिवि धरेव्वउ विसहरेण
णियतेयणिहयंसोदाभिणीहि^१
ता हरिसजलोहें सिबियइं
उप्पण्णुं व मणिउ पुत्तु मणे
मुणिवयणें णयणाणंदिरहो
पुण्णाहिउ पुण्णसमायरिउं
सिंण्णिहे मुत्ता इव संकमिउ
दीसइ आवंडुरु मुहकमलु
जायइं णिवडणभयकयदुहइं

तहो चरणंगुट्टण पुंसिउ ।
इय सहसकूडजिणवरभबणे ।
रंगंतु जंतु पसरंतु कर ।
केण वि दिव्वेण विट्टरहरेण ।
कीलेसइ णायफणामणीहि^२ ।
देवीणिवाइं रोमंभियइं ।
आणंदु पवड्डिउ सयलजणे ।
आयाइं बे वि णियमंदिरहो ।
जंणणिहे तुच्छोयरि अवयरिउ ।
पुहईप उवरि बाहारहिउ ।
णं णंदणजसपसरें धवलु ।
दुज्जणथणोंहं कसणइं मुहइं ।

5

10

घत्ता—अत्थु व कइमईहे चिरु देवईहे दामोयरु व जसालउ ।

सिबपविर्णि जिणु व खंतिर्णि गुणु व उप्पण्णउ तहो बालउ ॥ ८ ॥

१ D सयल°. २ ABD संदेहाणण°.

8. १ ABDE नीरंघबंधसंचहो. २ C फुसिउ ; ३ CE णिहिय. ४ ABCD °णिहे. ५ E उप्पण्णिउ मणिउ. ६ E °लु. ७ E °समाणियउ. ८ C सोहम्मविमाणहो अवयरिउ. ९ ABDE omit. this line. १० E °यणाइं. ११ E °हि. १२ E °ग्रहि. १३ E °एयइं. १४ ABD °हि. १५ C तहे; E तहि.

सुंदरगहणयणगिरिक्खियउ	बहुवंजणलक्खणलक्खियउ ।	
णं जणिउं अहिंसए धम्मं पर	किं वण्णमि णंदणु कुसुमसर ।	
मल्लरहियइं दस वि दिसाणणइं	पप्फुल्लइं फलियइं काणणइं ।	
महुसमउ वियंभिउ वणि जि वणे	संतोसु पवड्डिउ जणि जि जणे ।	
णाड्येरसु पसरिउ णरि जि णरे	जयपड्डहु पवज्जिउ घरि जि घरे ।	5
रिसिहिं वि हियवउ रइंजियउ	सोहग्गु सव्वपुरे पुंजियउ ।	
कोइलकुलकलयलु उच्छलिउ	विरहियणु विरहजलणंइं जलिउ ।	
भमरावलि सुमहुरु रुणुरुणइ	संरघणुंजीया इव झणझणइ ।	
सहुं मंगलधवलुम्भासिणिहिं	णच्चिउ सविलासु विलासिणिहिं ।	
दीणइं दाणेणाणंदियइं	मुक्कइं वंदिग्गहवंदियइं ।	10

घत्ता—सरसइ मुहकमले थिय भुयजुयले जयसिरि अजियमहंतहिं ।

उरि सिरि अवयरियं बालहो तुरियं किच्चि वि भमंइ दियंतहिं ॥ ९ ॥

सुकलाकलावगहणेकरउं	गउ बुंढिहिं णं सिसुससहरउ ।	
मायापियरइं दुक्खियहरइं	मणिकलससमुहदप्पणकरइं ।	
उवणियघंटावामरधयइं	अण्णहिं दिणि जिणभवणहो गयइं ।	
तहिं कुलिसकवाडु गाडु पिहिउं	को विहडावइ देवैं णिहिउ ।	
किर धम्म करउं कंताइ सहुं	आगमणु णिरत्थउ हुयंउ महुं ।	5
आयहं विं ण दीसइ जिणहं मुहु	णरणाहो मणे उप्पणु दुहु ।	
जिणवइमुहुं पइं मुहु पियहे मुहु	ण वि दिट्ठउ जेण विइणु सुहु ।	
तं जोइउ इह परलोयगइ	तहो सो भत्था इव णीससइ ।	

9. १ E विजण°. २ E जणियउ हिंसए. ३ E धम्म°. ४ A णाडइ. ५ E णारिजणे. ६ E कोयल°
७ C °णे. ८ E °उलि. ९ C सुर°. १० B °जीयारव. ११ E °लु. १२ E °यउ. १३ E
तुरिउ. १४ C भवइ.

10. १ ABD सयला. २ E °रिउ. ३ C पुट्टिहिं. ४ CD संख; E समुख दप्पणु. ५ E °यउ.
६ BC दइवै. ७ C हुवउ. ८ CE मि. ९ E लोविउ; C णर जीविउ D णउ जीविउ.

रिसिषयणपबंभुं विवेद्यउ

इय चितिवि सिसुं उच्चाद्यउ ।

तारं तहो पारं ताडियउ

सहसा कवाह उग्घाडियउ ।

10

घत्ता—णउ डसियाहरउ भूमंगुरउ णउ कुसुमसरेण परज्जियउ ।

दिट्ठउ जिणवयणु थियसमणयणु कामकोहभयवज्जियउ ॥ १० ॥

II

Hymn to the Jina.

णरिंदेण णाहंदेवेविंदवंदो

थुओ देवदेवो अणिंदो जिणिंदो ।

महापंचकल्लाणणाणाहिणाणो

सया चामरोहेण विज्जिज्जमाणो ।

पह्णं पह्ण तुंगसिहासणत्थो

सभासासमुग्घासियत्थो पसत्थो ।

विमुक्कामरीपुप्फवुट्ठीसुंयंधो

अलं दुंदुहीरावपरंतरंधो ।

विरेहंतसेयायवत्तो विदोसो

असोयंदुमासीणपक्खिदधोसो ।

5

फुरंतैकभामंडलो भूरिसोहो

असंगो असण्णो अलोहो अमोहो ।

तओ तेण दिट्ठा कुमारेण वावी

असामणतोया तडारुढेद्वी ।

पहाणिद्धमाणिक्खसोवाणग्गम्मा

विवुज्झंतपोमावलीरावरग्गम्मा ।

मणोहारिणी कामपयस्स लीला

फणीणं रसासारपारद्धकीला ।

पिड्डहेमपायारहित्तंधयारा

सुराल्लैत्तगेया अणेयप्पयारा ।

10

घत्ता—रहसारुढण रईरुढण चहुंयं मउ विरइज्जइ ।

हंसं हंसिणिहे सरवासिणिहे भिसु चुंचुप जहिं दिज्जइ ॥ ११ ॥

12

Miracle of the child's falling into a well and being held up by a serpent.

तहिं तुंगपीणपीवरयणिहिं

कडिसुत्तविलंविरकिंकिणिहिं ।

जलु जोयंतिहिं गयगामिणिहिं

करकमलहो वियल्लिउ कामिणिहिं ।

णिवडंतु कुमारु णियंल्लियउ

अहिणा सीसेण पडिन्लियउ ।

१० ABCD °बंध. ११ C सुउ. १२ ABD °ज्जिउ.

11. १ C सुंधयो. २ ABC °यंदसा°. ३ DE पसण्णो. ४ B अलेहो. ५ B विलसंत; D वियसंत
६ D राय°. ७ C °लुत्त°. ८ AB रण ९ D चाडयमउ. १० A पियमा°.

12. १ E °णीहि. २ C णियडियउ.

उज्जुमुकसलिलावलिहिं	सोहतउं फणपंचंगुलिहिं ।	
निवडंतहो तहो सिरमणिणहरु	फणिदहवें णं उड्डियउ करे ।	5
थिरदेहणालि फणवल्लयदलि	जले उग्गामियइं पण्णयकमलि ।	
उवविट्ठउ सुंदर वीरैमइ	विलसइ विहसइ रंगइ रमइ ।	
विसहरमत्थयरयणप थियउ	अप्पउ पेक्खइ पडिबिबियउ ।	
सिसु मण्णइ अवरु वि एहु सिसु	बोल्लावइ ण मुणइ विसमविसु ।	
पाणियलें मुहदाढउ कुंसइ	णाएं सहं किं पि चवइ हसइ ।	10

घत्ता—हाहारउ गुरुउ तो ज्ञात्ति हुउ चाविहिं विहिणा णडियउ ।

णयणसुहावणउ णरवइतणउ सप्पहो उप्परि पडियउ ॥ १२ ॥

13

Alarm at the news and astonishment at the miracle.

तं णिसुणिवि धिल्लियमेहलिय	पुहईमहएवि विसंठुलिय ।	
धाईय रोवइ पत्थिवघरिणि	णियकलहविओइय णं करिणि ।	
हा पुत्त पुत्त तामरसमुह	हा पुत्त पुत्त किं हुयउ तुह ।	
बहुदुक्खसयाइं सहंतियए	पइं विणु किं मइं जीवंतियए ।	
इय पभणिवि मरणु जि चिंतियउ	अप्पाणउ तित्थु जि घेत्तियउ ।	5
महएविए कुवल्लयलोयणए	हाहारउ उट्ठिउ पारियणए ।	
आकुंभत्थल मज्जांति गय	जहिं तहिं वि सुविहि सुरवरहि कए ।	
केत्तिउ वणिज्जइ धम्मफलु	गंभीरु वि थिउ आजाणु जलु ।	
देवैहिं देविहे आयरु विहिउ	णंदणु पुज्जिवि अंकइं णिहिउ ।	

घत्ता—संजमु तवचरणु णियमुद्धरणु धम्मु जि मंगलु वुत्तउ ।

10

जसु जिणधम्मु मणे तहो दिणि जि दिणे सुर वि णमंति णिरुत्तउ ॥ १३ ॥

14

The child is adopted by the Naga who takes him home.

जणणेण पयाबंधुरु सुविसु	देवैहिं वि णायकुमारु सिसु ।	
हक्कारिउ वित्थारिउ पणउ	फणिणा पडिचण्णउ णियतणउ ।	

३ D °द. ४ E फणि. ५ This line and the following are defective in C.

६ ABC °वयण°. ७ D धीर°. ८ E पुसइ.

13. १ E °ढ°. २ E धायइ. ३ E पलि°. ४ E देवयहिं देवियहिं.

आहरणं मणिमयकञ्चुरं	विष्णुं देवंगं अंबरं ।	
मंदारकुसुमधरमालियु	गुमुगुमुगुमंतममरालियु ।	
चमरं छत्तं संजोडयं	अहिअंकं विधं ढोडयं ।	5
घरंधि समंदिरु दरिसियु	भणु किं ण पुण्णवंतहो कियु ।	
जणणीहिं व थणमुहदाइणिहिं	उच्चाइउ बालउ णाइणिहिं ।	
वंविउ परियंचिउ किण्णरिहिं	संभासिउ सुरवरसुंदरिहिं ।	
पुणु पुणु जोडवि नेहज्जियु	णंदणु णापण विसज्जियु ।	
णिहइवहो सुहि थंकइ वयणु	दइवेण कालसणु वि सैयणु ।	10
णिउ पिउणा पुरु थिउ माउहरे	गयकालण पुणु वासरे पवरे ।	

घत्ता—धवलहिं मंगलहिं हयमइलहिं णं णरु दोणं निवासहो ।

सिसु विसहरहो घरु णिउ महिविबरु पुण्णयंतजिणदासहो ॥ १४ ॥

इय नायकुमारचारुचरिणं णण्णणामंकिणं महाकइपुण्णयंतविरइणं महाकव्वे
नायकुमारसंभवो णाम दुइज्जो परिच्छेउ समत्तो ॥

॥ संधि ॥ २ ॥

III

I

Nagakumara is taught various sciences and arts.

सिद्धं नमह भणेवि अट्टारह लिविउ भुअंगउ ।

दक्खालइ सुयहो सिक्खइ मेहावि अणंगउ ॥ ध्रुवकं ॥

दुवई—कालक्खरइं गणियइं गंधव्वइं वायरणाइं सिक्खिउ ।

सो णिच्चं पढंतु हुउ पंडिउ वापसरिणिरिक्खिउ ॥

छंदालंकारइं णिग्घंटइं	जोइसाइं गहगमणपयट्टइं ।	5
कव्वइं णाडयसत्थइं सुणियइं	पहरणाइं णीसेसइं गुणियइं ।	
पडहसंखवरतंतीतालइं	अम्मसियइं वज्जाइं रवालइं ।	
पत्तपुप्फणाणाफलछेज्जइं	हयगयविदारोहणविज्जइं ।	
चंवबलइं सरउययविहाणइं	सत्तभउमपासायपमाणइं ।	
तंतइं मंतइं वरवसियरणइं	वृहविरयणइं पहरणहरणइं ।	10
सिप्पइं सवियप्पइं माणि णिहियइं	चित्तइं चित्ताभासइं लिहियइं ।	
इंदजालु रिउथंभणु मोहणु	विज्जासाहणु जणसंखोहणु ।	
णरणारीलक्खण भूसणविहि	कामुयविहि सेवाविहि सुहणिहि ।	
गंधजुत्ति मणिओसहजुत्ति वि	सिक्खिय तेण णरेसरवित्ति वि ।	

घत्ता—किं जडमाणवहिं सुरवरु सविसेसु विथाणइ ।

15

विसहरु वम्महो पवरत्थु सत्थु वक्खाणइ ॥ १ ॥

2

Instructions in Politics.

दुवई—होई समुज्जवेण सुसहाणं दरिसियछत्तहयगया ।

अलसंतेण पिसुणजणसंगे णासइ रायसंपया ॥

1. १ D हि°. २ C °उअय; E उवइ. ३ E °वरण°. ४ E मणुअसह°.

ते बुद्धा जे सुयण सलक्षण	सत्यकम्मविसपसु वियक्षण ।	
बुद्धि बुद्धसेवाइ पवड्डइ	सो पंचंगु मंतु परियड्डइ ।	
मंतें अंतरंग बहिरंग वि	रिउ जिप्पंति विइणकुसंग वि ।	5
बाहिररिउखण महिमंडलु	सिज्जइ णरणाहो चितियकलु ।	
अभ्रंतररिउवग्गविणासणु	हवइ णराहिउं विणयविट्ठसणु ।	
विणयं इंदियजउ संपज्जइ	वसणु ण इक्कु वि तहो उप्पज्जइ ।	
पहउ अप्पलखि वणिज्जइ	धम्मार्हम्मु वि परियाणिज्जइ ।	
दुट्ठहो परिपालणु जहिं किज्जइ	सो अहम्मु जहिं साहु वहिज्जइ ।	10
ण मिलइ रायलच्छि अहंगारहो	जाइ अहम्मं णिउ तंवारहो ।	
हुंतु अणत्थु घोर वंचेवउ	अत्थु णरेसरेण संचेवउ ।	
धम्मं विणु ण अत्थु साहिज्जइ	तं असक्कु णिद्धम्मु ण जुज्जइ ।	
कज्जणासु कैज्जु ण विरइज्जइ	कुलमइहीणु मंति ण थविज्जइ ।	

यत्ता—कामाउर सरस णउ जोगां घरिणिनिहांलणे ।

15

रंणे कायर मणुय णउ तिकलपक्खपरिपालणे ॥ २ ॥

3

Instructions in Politics (continued).

दुवई—जो धणलुज्जु धिवइ धणकज्जे हुयवहे धिवइ इंधणं ।

सो वैल्लूरियाण हो सुहय बिडालहो देइ बंधणं ॥

दुट्ठभिक्खपोसणु विहरायरु	होइ वसिट्ठं वसणे लग्गणतरु ।	
भाविज्जइ बहुगुणगरुयत्तणु	गुणअणुरापं रंजिज्जइ जणु ।	
गुणणिहिपुरिसु परिकिखवि धिप्पइ	कज्जधुरंधरु धुरहिं णिहिप्पइ ।	5
सहवासेण सीलु बहुकालें	ववहारेण सउत्तु गुणालें ।	
आलावेण बुद्धि जाणिज्जइ	संगरेण धीरत्तु मुणिज्जइ ।	
परकज्जु वि णियकज्जु वि ^१ लक्खाह	अद्धक्खु वि अवरोहिं परिक्खहि ।	

2. १ ABCE सं. २ ABE °व. ३ CE °लाहु. ४ C °धम्म. ५ B अंगारहो; CE सिंगारहो; D संगारहो. ६ E संचिन्वउ. ७ CE कज्जु वि ण रइज्जइ. ८ E जोगउ. ९ E °हे°. १० CE रण°.

3. १ C वल्ल°. २ CE विसिट्ठ; A वसिट्ठ. ३ E बहुबहुगुरु°. ४ C व.

कम्मसुखि णिग्गहु वि अणुग्गहु	पेडिणिहि पडिविहाणु बुहसंगहु ।	
उवसग्गु वि हवंतु णासिज्जइ	परियणु दाणे संतोसिज्जइ ।	10
सत्तिहिं तिहिं विवरणु सुसइत्तणु	अवरु वि करहि गरुयहियत्तणु ।	
चवलत्तणु अय्यालिचारित्तणु	मेल्लहि विट्ठि ^५ कामकामित्तणु ।	
मुयसु णिसीह कुपुरिसहं संगमु	होइ तेणं भीसणु वसणागमु ।	
हरिसु माणु मउ कामु वि कोहु वि	जिणसु हणसु संजायउ लोहु वि ।	
सत्तु मित्तु मज्झत्यु विवेयहि	मयरद्धयवसणहं विच्छेयहि ।	15

घत्ता—मज्जे विलासिणिउ मिगमारणु जूयारत्तणु ।

धणदूसणुं मुयहि णिट्ठुरवयणु दंडकरसत्तणुं ॥ ३ ॥

4

Nagakumara attains Youth.

दुवई—इय सो विसहरिंदमुहवियलिउ करिकरदीहदभुओ ।

सत्थु सुणंतु संतु संजायउ विउससिरोमणी सुओ ॥

पुरिससीहु णवजोव्वणे चडियउ	णाहं पुरंदरु सग्गहो पडियउ ।	
अवसणु सच्छु अरुसणु सूरउ	पवरबलालउ जुत्तायारैउ ।	
दुरालोइ य दीहरसुत्तउ	बुद्धिवंतु गुरुदेवहं भत्तउ ।	5
सोमु अजिभच्चित्तु कयदाणउ	धूललक्खु पुरिसोत्तमुं जाणउ ।	
अइपसत्थु णिजियपंचिंदिउ	थिरु संभरणसीलु बुहवंदिउ ।	
सोहइ वट्ठुलपाणिपवट्ठहिं	उण्णयपायपुट्ठिअंगुट्ठहिं ।	
उण्णयवित्थिण्णे भालयल्ले	उण्णयभुयसिहरहिं बलपवल्ले ।	
तंबतालु तंबिरजीहादलु	तंबणयणु तंबिरकरकमयलु ।	10
तंबाहरु सुतंबणहमंडलु	णिद्धदंतपंती ^६ सियणहयलु ।	
इकेकरोम हेमवण्णुलउ	लिंगकंठजंघहिं मडहुल्लउ ।	

५ AB पडिणिहिहि; C पणिहिहि. ६ A सत्तिहिं विवरणु सुसयणसत्तणु. ७ C अयाल°. ८ D धिट्ठु.

९ C ताण. १० ABD विच्छोय°. ११ ABDE °ज. १२ E धणहरणु वि. १३ E फरुसत्तणु.

4. १ C सत्थ. २ D अविसणु. ३ ABD °रिउ; C °यरउ. ४ AB °सोत्तम; C °सुत्तम-

५ D °हुलु; E वट्ठल. ६ ABCD पट्ठि. ७ CE °कंती. ८ C होम.

नाहिसोत्तुघोसै गंभीरउ उरयलि कडियलि पविउंलधीरउ ।
 पत्तलपेहु मज्जे संकिण्णउ दीहबाहु समसंगयकण्णउ ।
 नासै णिज्जियचंपयहुलउ णोलणिद्धमउलियंघम्मिलउ । 15
 घत्ता—पेक्खइ जहिं जहिं जे जणु तहिं तहिं जि सुलक्खणभरियउ ।
 वण्णइ काइं कइं जगे वम्महु सइं अवयरियउ ॥ ४ ॥

5

Arrival of Panchasugandhini at the palace with her two daughters,
 in search of a divine lute-expert.

दुवई—णं लावणपुंजु णं ससहरु णं गुणरयणरइयउ ।
 णं पुरवरसिरीए णरवरतणु सग्गाविलासु लैइयउ ॥

तायणिहेलणे णायणिहेलणे अच्छइ जाम सयलसुहभायणे ।
 ता गुणगणणिहि णेहणिबंधिणि पायडणामे पंचसुयंधिणि ।
 आगय तेयतोयविच्छुलियहिं सहियसहिय विहिं दिह्लिदिलियहिं । 5
 बालमराललीलगयगामिणि रायदुवारि परिट्टिय कामिणि ।
 भणइ पन्थु पुरे अत्थि ण पंडिउ को वि सरासइए णेउ मंडिउ ।
 गरुई लहुई तणय ण लक्खइ वीणावज्जु को वि ण परिक्खइ ।
 ता विहसिवि बोह्लिउ पडिहारें कुलहरु भूसिउ णायकुमारें ।
 सहउ सरसु सूर सुललियबुहु मंदरधीरु रुंदससहरमुहुं । 10
 तुह धीयहे गुरुत्तलहुयत्तणु सो जाणइ वीणाविउत्तणु ।
 ता पडुभवणि पइट्टी सुंदरि णं णवक्रमलोयरि इंदिदिरि ।
 पणविउ राउ ताए सहुं धीर्यहिं पणवियसीसहिं विणयविणीर्यहिं ।

घत्ता—वइयरु भासियउ सिरिमयरकेउ पच्चारिउ ।

तुहुं जाणउ कुसलु जाणयंसहहिं समीरिउ ॥ ५ ॥ 15

९ ABCD °लु १० ABD °णिय. ११ D कई.

5. १ AB राइउ. २ B ला°. ३ A णयणाणंदणे. ४ E दिणें दिहियहिं. ५ C जो ६ AB() °यए.
७ E जाणिय.

Nagakumara pleased her by his cleverness. Her two daughters Kinnari and Manohari fall in love with him.

दुवई—चवई धरिस्तिणाहु का गुरु का लहुई भुअणसुंदरी ।

भणु भणु वप्प देव कंदप्प मणोहरि किं व किण्णरी ॥

विट्ठिय जिणइ स सस लहुआरी	कहइ मयणु किण्णरि गरुयारी ।	
पुणु सरजाइभेयसंजुत्तउ	आलोविणिबज्जउ आदत्तउ ।	
दोहिं मि बहिणिहिं पीणपओहरि	चार भणिय तहिं तेण मणोहरि ।	5
सइ पच्चक्खु मयणु अवेलोइउ	दोहिं मि गियहियउल्लप दोइउ ।	
सल्लियाउ मयरद्धयबोणेहिं	विणिण वि कह व ण मुक्कउ पाणेहिं ।	
गंधिणियए गियाउ गियहम्महो	तोरणल्लङ्गरंगावलिरम्महो ।	
जलसिंचणु पवुडिं धुउसासहो	चंदणु इंधणु विरहहुयासहो ।	
आहार वि हार वि ण वि भावइ	कमलु कमलबंधु व संतावइ ।	10
चंदजोण्हं सिहिसिह णं दुक्की	धित्तजलइ जलंति व मुक्की ।	
चामरवाउ वाउ णं लग्गउ	पियउरैमइणु मग्गइ लग्गउ ।	
कोइलसव सर मारहो केरउ	साहारउ जीर्यासाहारउ ।	
लच्छिंविणोउ वि इक्कु ण रुच्चइ	तरुणीजुंयलें जणणि पवुच्चइ ।	

वत्ता—पयपंकप पडिवि दक्खालिवि णेहु अहंगैउ ।

15

आणहि अम्मि लहु सो णायकुमार अणंगउ ॥ ६ ॥

Nagakumara marries the two damsels by the advice of his father.

दुवई—अब्बो विणु पिण्ण कहिं जीविउ विण्णसंवण्णभोयणे ।

आणहि तुरिउ गंपि सो सूहउ सिसुसारंगलोयणे ॥

तं णिसुणेप्पिणु चलिय विलासिणी	कमकलहंसघोस णं हंसिणि ।
गय रायालउ णं रायावलि	रायहो अग्गइ चवइ कयंजलि ।

6. १ CD आलावणि. २ E आलो°. ३ E °बाणिहिं°. ४ MSS पाणिहि. ५ E धुअ°. ६ C जुण्ह. ७ E उह°. ८ B जीवा°. ९ E विणोउ एक्कु णउ रुच्चइ. १० C °जुअलें; E जुवलें. ११ E अप्पणउ.

7. १ CE सुवण्ण.

अञ्जु परप भो णरवरसारा
तुह लहुसुयविरहे णं छित्तउं
कामपउ णियहियवण भाविउ
भणइ पुत्तु किं कुलु जोइज्जइ
उत्तमवेसइं दीसहिं सोम्मइं
सुद्धचित्त वेस वि कुलउत्ती
जिणपयपंकयमहुयरु दीसहि
कण्णाजुयलु मरंतउ रक्खहि
ता कुमार पडिजंपइ चंगउ
जुत्ताजुत्त^३ गुरुयणु जाणइ

कण्णाजुयलउ मरइ मडारा ।
ण जियइ एवहिं मरइ णिरुत्तउ ।
ता रापं कुमार कोकाविउ ।
अकुलीणु वि थीरयणु लइज्जइ ।
महिणाहु वि पायगें हम्मइं ।
म करहि सुंदर उत्तपहुत्ती ।
तुहुं कारुणवंतु मं भीसहि ।
तरुणं तिरिच्छच्छाहिं णिरिक्खहि ।
पंतु पियाउ समप्पेमि अंगउ ।
सिसु दिण्णउ पेसणु संमाणइ ।

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घत्ता—ता रोमंचियए आणेप्पिणु जेहविहिण्णउ ।

पंचसुअंधिणिए धीयउ कंदप्पहो दिण्णउ ॥ ७ ॥

8

Water-sports of Nagakumara. His mother's exit to meet him, but her rival arouses the suspicions of the king against her.

दुवइ-मंगलतूरभेरिणिग्घोस बहिरिउ गयणमग्गउ ।

रइपीईउ ये वि णं कुमारिउ मणसियकरे विलग्गउ ॥

अण्णहिं दिणि वरु सेविउ घरिणिहिं^३
पणइणि परिमिण्ण वित्थारें
गयणिवसणं तणु जले लिहक्कावइ
पउमिणिदलजलबिंदु वि जोयंइ
का वि तरंगहिं तिवालउ लक्खइ
काहे वि महुयरु परिमलबहलहो
सुहुमु जलोल्लुं दिट्ठ णहमग्गउ
काहे वि उप्परियणु जले घोळइ
णाणामाणिणीहिं दुक्कंतिहिं

सरे पइट्टु करि विव सहुं करिणिहिं^३ ।
सलिलकील पारज्ज कुमारें ।
अज्जुम्मिल्लु का वि थणु दावइ ।
का वि तहिं जि हारावलि ढोयंइ ।
सारिच्छउ तहो सुहयहो अक्खइ ।
कमलु मुप्पवि जाइ मुहकमलहो ।
काहे वि अंबरु अंगि विलग्गउ ।
पाणियछल्लि व लोउ णिहालइ ।
जलजंताइं करेहिं धरंतिहिं ।

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२ C चित्तउ; D also विरहणलछित्तउ ३ E पउत्ती. ४ AB तरुणारिच्छ°; E तिरिच्छ°. ५ E °प्पिवि.
8 १ A तूरवीर; B तूरवीर. २ C व° ३ ABDE °णिण. ४ C °णु. ५ DE °वइ ६ E जलुल.

सिंचंतिहिं मथरद्धउ ण्हाणिउ	जोयंतिहिं हियएण जि माणिउ ।	
सरसघयणजुत्तिहिं आवज्जिउ	उप्पलताढणेण णं पुज्जिउ ।	
एत्थंतरि णारीयणसारी	सिरिपुहईमहएवि भडारी ।	
गेणिहँवि धोयई धवलई वत्थई	चंदणकुंकुमाई सुपसत्थई ।	15
सुयसमीवि आवंति विहाविय	दुट्ठसवत्तिए रायहो दाविय ।	

घत्ता-मंचारुदियए वज्जरिउ दिण्णसिगारहो ।

जोवहि धरणिवइ पियघरिणि जंति घट्ट जारहो ॥ ८ ॥

9

King's suspicions dispelled. He, however, asks his younger wife not to allow Nagakumara to make any more rambles in the town. She defies the order.

दुवई-ता सहस त्ति धीरचूडामाणि लीलाजित्तदिग्गउ ।

सभवणपच्छिमत्थणंदणवणसरतीराउ णिग्गउ ॥

णिषडिउ जणणिहे पयजुयल्लुए	दिट्ठउ राएं बुत्तु सुसल्लए ।	
किं पई देवि महासइ णिदिय	पेक्खु पेक्खु पुत्ति अहिणंदिय ।	
मायासुयई समायई गेहहो	णिवइहे तित्ति ण पुण्णी गेहहो ।	5
गउ लहु लहुयहँ घरिणिहँ मंदिरु	वयणु पयंपिउ राएं सुंदर ।	
पुरवरहिंडणु सुयहो असोहणु	मा महु होउ अहम्मारीहणु ।	
मा महिल्लहु लगउ कामग्गहु	मा मेल्लंतु सभवणपरिग्गहु ।	
अवहँ कुमंतिमंतहयसोत्तहो	मइ विवरीय होइ सार्यत्तहो ।	
तं अवहेरिउ बालमयडिछए	वियरउ णंदणु णयरि सइच्छिण ।	10
माणिणि जा मुज्झइ सा मुज्झउ	लुहु महु तणयहो हियवउ सुज्झउ ।	
दुज्जणु जो जूरइ सो जूरउ	लुहु महु सयलमणोरहँ पूरउ ।	
गउ णरणाहु जाम णियणिलयहो	ता मायए पुत्तहो कुलतिलयहो ।	
वयणु दिण्णु चहु सुंदर गयवरे	कर्णचमरउडावियमहुयरे ।	
मयणिज्झरे सिंदूरापंकिए	कच्छरिच्छगलगिज्जालंकिए ।	15
देविहे तणउ वयणु आयणिणिवि	हिंडणसीलें भल्लउ मणिणिवि ।	

७ C गेहिवि.

9. १ E °लल्लउ. २ E °ल्लउ; C ससल्लए. ३ C °लहं. ४ AB अवर. ५ C सुत्तहो. ६ C सीमंतहो; E सामत्तहो. ७ C °हु. ८ E कणय°.

घत्ता-आरोहणु करिवि कुमरं पयपेल्लिउं मयगलु ।

किंकरपरियरिउं नीसरिउ फुरियसगुज्जलु ॥ ५ ॥

10

Women of the city enamoured of Nagakumara.

दुवई—ता पुरमाणिणीहिं अवलोइउ माणिणिमाणमयमहो ।

का वि निवित्तिं करइ गियरमणहो मणे संभरइ वम्महो ॥

का वि भणइ पिय कंठांगहणउ

करि लइ मेरउ कंठाहरणउ ।

का वि भणइ धरि करु लइ कंकणु

हार लेवि उरि दिज्जउ गहवणु ।

लइ कडिसुत्तउ कडियलु माणहि

अंसं अंसु देवें संदाणहि ।

5

लइ केऊरु काइं बोलिज्जइ

कौमाउरहिं किं ण किर दिज्जइ ।

का वि भणइ अहरहो रत्तत्तणु

णासउ दइय देहि मुहत्तुंणु ।

का वि भणइ लहु करि केसगहु

वियलउ मालइकुसुमपरिगहु ।

का वि भणइ किं दीहरणेत्तइं

तुह सोहग्गहो छेउ ण पत्तइं ।

किं महु भउंहाजुयवंकत्तणु

णउ जित्तैउ तेरउ धुत्तत्तणु ।

10

हो हो किं किर थणयडुत्तणु

जेण ण जित्तैउ तुह थडुत्तणु ।

तुह गंभीरिमाण हउं भज्जमि

णाहि गहिर दरिसंति ण लज्जमि ।

घत्ता—इय मयरद्धण पुरवरतरणीयणु ताविउ ।

णिवडिउ गेहवसु भउ लज्जमोहु मेलाविउ ॥ १० ॥

11

King discovers the effrontery and punishes the queen by the seizure of all her valuables.
Nagakumara sees his mother without ornaments and learns about the wrath of the king.

दुवई--एम भमंतु मयणु अवलोइवि पिउणा चित्तिं मणे ।

मइं विणिवारिओ वि किह हिंइइ पुणरवि पउ पट्टणे ॥

महिलउ णउ मुणंति सहियत्तणु

महिलहं गुणसहाउ वंकत्तणु ।

मइं वारिउ सइं पेरिउ णंदणु

हिंइइ जुवईहुं हिययविमइणु ।

१ E °पिल्लिय. १० E °रियउ.

10. १ A ण चित्ति. २ CE °ठग्ग°. ३ E देवि. ४ C omits this foot. ५ E जित्तिउ.

11. १ E °इहिं; C °इहे.

एवहिं पर्येहो किं किर किज्जइ	उहालिपिणु अत्थु लइज्जइ ।	5
जासु अत्थु तहो ह्यवर गयवर	जासु अत्थु तहो धयवेलचामर ।	
जासु अत्थु तहो धवेलइ छत्तइ	जासु अत्थु तहो वरवाइत्तइ ।	
जासु अत्थु तहो असिवरकरणर	जासु अत्थु तहो मणिमयरहवर ।	
जासु अत्थु सो जाइ धियारिहिं	इय चित्तिवि पेसिय सुंडीरहिं ।	
लंघियणियवइउत्तपउत्तिहे	अत्थु हराविउ सिरिमइपुत्तिहे ।	10
जिणवत्थपविरहयणियंसण	तणपं जणणि दिट्ठ णिब्भसण ।	
पुच्छिय माइ काइ थिय एही	निरलंकार कुकइकइ जेही ।	

घन्ता-अम्मए बोल्लियउ हुं नरवइणा विब्भाडिय ।

तुहुं हिंइहि भणिधि धणहेरणे देइ ताडिय ॥ ११ ॥

15

12

Nagakumara's protest. He goes to a gambling house and makes a good win. The next day the king finds his courtiers without their usual ornamentation.

दुवई-हुं हिंइहु चोर परयारिउ परजीवावहारओ ॥

पिसुणपयंपिपण किं पिउणा किउ दविणावहारओ ॥

अहवा एउ काइ मइ उत्तउ	पहु जं करइ तं जि जाणि जुत्तउ ।	
चाइचायवज्जियजसघंटे ^१	इय जंपिधि गउ सुंदर टिट्ठे ^१ ।	
किं कैडिउ णं णं गयणंगणु	किं किंत्तउ णं णं मयलंछणु ।	5
सुवराडियउ नाइ णक्खत्तइ	उड्डियाइ नाणाविहवित्तइ ।	
कुंडलरयणइ मउडविचित्तइ	कंकणहारडोरकडिसुत्तइ ।	
उट्ठिउ धूलीरउ कप्पूरं	पसरइ चमराणिलसंचारं ।	
छाइज्जइ छत्तइ पम्भरं	ठवलु ठविउ तहिं गंपि कुमारं ।	
खेल्लिवि खणखणसई वलियेहं	जित्तइ आहरणइ मंडलियहं ।	10
चाउ करंते ^२ दुक्खणिवारए	दीणइ पीणियाइ वसुधारए ।	
रयणइ बहुदीणारसुवणणइ	आणेविणुं णियजणणिहे दिण्णइ ।	

१ C एयहे. ३ E °वर°. ४ E विमलइ. ५ E जाय. ६ C °रि°. ७ C हरायउ. ८ E पुच्छी.

९ D °ज्जा°. १० E °हरणइ.

12. १ E °हिं. २ E कि°. ३ C क°. ४ D °इ. ५ C खेल्लिवि खणसई संचलियहं. ६ E °तए.
७ CE °पिणु.

घसा-करि णउ कंकणइं विट्ठइं णिवेण घरि मिलियहं ।

कंठि ण हारलय णउ सीसि मउड मंडलियहं ॥ १२ ॥

13

Learning from them about the skill of Nagakumara at the game of dice, he invites the prince for a game with him and loses his all to him. The prince, however, returns everything to his father but secures the release of his mother's ornaments.

दुवई-पुच्छिय पत्थिवेण के^१ तुम्हइं णियणिययं ण भूसियं ।

ता कहियं णिवेहिं णरणाहो णायकुमारविलसियं ॥

तांसु वराडी देव चमकइ
लइयउ उरमाणिणिमणहोरें
धणु सयलु वि जं कणपवित्तउ
इउं सुणेवि णरवइ तुण्हकउ
अण्हिं दिणि कोकिउ सपसाणं
पुत्त जूउ भल्लारउ जाणहि
देवासुरहं मणोरेंहगारउ
मइं सहुं अज्जु सलक्खण खेळहि
ता तिं तिह करेवि खणे जित्तउ
पुणु तहो केरउ तासु जि दिण्णउ
जं चिरु लयउ हरेवि णरिंदें
वव्वु सव्वु मेलाविउ मायहे

अम्हारी आवंति णं थकइ ।
अहिणवेण जाणं जूवारें ।
सिरिवम्महो दोहिसैं जित्तउ ।
णियकरकमलपिहियमुहु थकउ
णियणंदणु बोल्लाविउ राणं ।
णिच्चमेव तुहुं जयसिरि माणहि ।
अक्खज्जु जणमणहं पियारंउ ।
देहि सारि लइ पासउ ढालहि ।
जणणदविणु णीसेसु वि हित्तउ ।
एम कवणु पालइ पडिवण्णंउ ।
तं तणणं णियकुलणहचंदें ।
घरु पट्टविउ पवड्डियल्लायहे ।

घसा-महिलहं जडयणहं धणु हीणहं दीणहं दुल्लंहुं ।

15

उत्तममाणुसहं गुणवंतउ माणुसु भल्लंउ ॥ १३ ॥

14

Nagakumara subdues a turbulent horse. This excites the jealousy of Sridhara.

दुवई-अण्हिं दिणि तुरंगु तहो वरिसिउ राणं हिल्लिहिल्लिहिसिरो ।

दुहुं अणिदु सुहुं णिट्ठुमुहु णं कहुं वयणभासिरो ॥

13. १ E किं. २ ABDE जाम्. ३ E omits ण. ४ CD पुर°. ५ E मणमारें. ६ CE तं णिष्ठु-
णिवि. ७ C °हर. ८ EBC omit this line and D gives it in the margin. ९ C
°वत्तउ. १० ABD हीणदीणजणदुल्लहु. ११ C वल्लउ; E वल्लहे.

14. १ D °हिहिसिरो. २ E वयणु भासिओ.

वकाणेषु वसहु णं तुज्जणु	कसहो ण वसह णाहं कुकचणु ।	
अगहियकुंसु णं णट्टउ बंभणु	णरसमज्जणु णाहं रविणंदणु ।	
लक्ष्मणकर व सखलंकेसउ	जवखेषु व जवलद्विसेसउ ।	5
दिग्बेणिउभम्भुम्भुखुरचंचलु	उरि वित्थिण्णु पवित्थरपच्छलु ।	
कयपरियत्तणु सीसविहोडणु	कदियर्लतोडणु अद्वियमोडणु ।	
विहद्वियणिविहोसणसंतावणु	आसवारकुलभयमीसावणु ।	
एहउ बालें दमिउ तुरंगउ	तिहुअणणाहें णाह अणंगउ ।	
णं पुरिसें मणु वसणवसंगउ	हुप्पेच्छउ णं गिंमपयंगउ ।	10
सुरिपसंसिपहिं बहुभंगेहिं	आणिउ णीवंगेहिं गहियंगहिं ।	

वक्ता—दमिप तुरंगवरे सिरिहर णं कुलिसें घाहउ ।

हुकर रज्जु महु जहिं अच्छइ एहउ दाहउ ॥ १४ ॥

15

Sridhara's plot against the life of Nagakumara who is interned. In the meantime, the city is thrown into a tumult by the advent of a wild elephant.

हुवई—एहणमि जिणमि एहु कं दिवसु वि मारमि धरमि संगरे ।

इय संभरिवि तेण भडसंगहु कंउ णिययमि मंदिरे ॥

ता णरणाहहो हियवउ भिण्णउ	सिरिलंपडहं णत्थि कारुण्णउ ।	
छिंदिवि करवालें दारेवैउ	पढमसुएण लहुउ मारेवैउ ।	
हुंतउ पुरउ कज्जु जो तुज्जइ	सो पच्छातावेण ण डज्जइ ।	5
इय भित्तिवि तें पुरवर छिण्णउ	काराविउ शसकेउहे दिण्णउ ।	
तहिं णिवसइ मयरद्वउ जइयहुं	अवर चोळु अवयरियउ तइयहुं ।	
गामहं भूयगाम उडुवइ	दोणामुहहं कालमुहुं दावइ ।	
णयरइं णायैर वंतहिं घायइ	संबाहणहं बाह उप्पायइ ।	
पुरमाणव पुरैवम्महं चूरइ	कव्वडवडवंदण मुसुमूरइ ।	10

३ AB कंठाणु. ४ AB °जसु. ५ DE दित्त. ६ E °यण. ७ C णियडा°; D °सणु. ८ CE-°बक्क°. ९ E °भि. १० E °गि°. ११ E णीउगई.

15. १ CE किउ. २ E ताडिब्बउ. ३ E मारिब्बउ. ४ E °केयहो. ५ CE णयरय. ६ C पर°; E पुरउववण चूरइ.

बहुमंडव मंडल उच्चाल
पम असेस देस जगडंतउ
केलासहो हौतउ जणपंडरहो

खड्यासीखेडय उडालह ।
मंडणलीलकील पयडंतउ ।
आयउ वणकरिदु कणयउरहो ।

घत्ता—जिह महु मुहरुहहो तिह पयहु किं घवलत्तणु ।

भंजह मंदिरहं करह व करिदु पिसुणत्तणु ॥ १५ ॥

15

16

Sridhara's attempt to ward off the elephant and his discomfiture. Nagakumara asks for a commission from the king.

दुवई—दुद्धर दानवंतु णो संकह उवलसपहिं ताडिओ ।

णेच्छंतहं पि देह सो चप्पिवि मणुयहं रयणकोडिओ ॥

आराफुरियदंडमंडियकर
सधउ सहरिकरि सरहु सकिंकर
णं तारायणेण गिरिमंदहं
गय गयदंतमुसलवलवट्टिय
तुरय तालवट्टे संघट्टिय
धीर वि णर णट्टा रणे णायहो
सिरिहर पाण लपवि पलाणउ
णिवघरिणिहिं कंदिउ कैलुणुल्लउ
भीसणु णरतणु कडियवसरसु
अण्यं परिह्वयउ सयलु वि जणु
ता एत्थंतरि साहंकारे

तहिं अवसरि सहं धायउ सिरिहर ।

वेढिउ सेण्णे चउदिसु कुंजह ।

तेण णरिंदहो^३ लायउ मयजह ।

लालाविंदि विहट्टिय लोट्टिय ।

भडयह पर्येणहहय णिव्वट्टिय ।

जलहितरंग णौहं गिरिरायहो ।

अंकुसु धरिवि समुट्टिउ राणउ ।

को रक्खह एवहिं कडउल्लउ ।

हत्थि ण होई माह जमरक्खसु ।

हा हा कहिं जीविउ कहिं किर धणु ।

पेसणु मग्गिउ णायकुमारें ।

5

10

घत्ता—ओ ओ पुहवई पोमाणग पोमिणिणेर ।

दे आपसु महु हउं धरंमि पीलु परमेसर ॥ १६ ॥

15

७ D मंडलउ चालह, ८ D °लु°.

16. १ ABE नेच्छंतह, २ E °चंदिर, ३ CE °हं, ४ E पणयह°, ५ E णाय, ६ E कलणुल्लउ,

७ CE पुहवई, ८ E पउ°, ९ C जिणमि.

Nagakumara subdues the ferocious elephant.

दुर्वर्—ता जणणेण तणउ मोकल्लिउ गिरु सहरिसु पधाइउ ।

तेण गिरिदधौउरयपिंजरु वणकुंजरु पलोइउ ॥

मयजलमिलियधुलियचलमहुयरु	सँवणपवणहयगयणहणहयरु ।	
चरणधिवणभरवियलियधरयलु	णियबलतुलियपडियेपडिमयगलु ।	
गलरवतसियरसियदिसिगयउलु	दसणकिरणधवलियमहिणहयलु ।	5
पँरबलकुलकलयलहं अभीयरु	दसदिसिवहवियलियहिमसीयरु ।	
णरवरतरुपरिमलपसरियकरु	करिवरसहससमरभरधुरधरु ।	
असरिसु विसमरोसु धाइउ करि	सुंदरु भिडिउ तासु णं केसरि ।	
वंचइ मिलइ बलइ उल्लंघइ	खाणि सासि जेम हत्थु आसंघइ ।	
करि बेढिउ उब्बेढिइ गच्छइ	चउचरणंतरे ल्हिक्किवि अच्छइ ।	10
पुरउ पधावइ पुणु तणु दावइ	वंसारुढउ पुत्तु व भावइ ।	
कुंभे परिट्ठिउ णाइं सणिच्छरु	कण्णालगउ सोहइ णवर्वरु ।	
बलवंतउ जगे वरकरिणा हिउ	णियभुयदंढहिं जुज्झिंवि साहिउ ।	
तिक्कहिं दंतगहिं णउ पेल्लइ	थिउ णिप्फंदु गँइदु ण चल्लइ ।	

घत्ता—गोविंदे तुलिउ गोवद्धणु णं जयकारणु ।

15

जित्तउ तेण गउ णं पुष्पयन्त दिसिवारणु ॥ १७ ॥

इय णायकुमारचारुचरिणु णण्णणामंकिणु महाकहपुष्पयन्तविरहयु महाकब्बे
दिम्बतुरंगमीलगिरिकरिपसाहणं णाम तइउ परिच्छेउ समत्तो ॥
॥ संधि ॥ ३ ॥

17. १ ABD °विउ. २ CE °काउ. ३ C °इयउ. ४ E omits this and the following three feet. ५ C दलिय. ६ D °उलु. ७ ABCE omit this foot. ८ E °करु. ९ E गयंदु.

IV

1

Jayavarma, the king of Northern Mathura, his queen Jayavati and two sons Vyala and Mahavyala Arrival of a sage and the king's visit to him.

साहेप्पिणु वरकरि अवरु वि सो हरि पुरणरणियरपलोइउ ।

तणएण स तायहो कयमुहरायहो पय पणवेप्पिणु ढोइउ ॥ ध्रुवकं ॥

दुवई—भणियं पत्थिवेण लइ हरि करि दिट्ठं पुत्त पेसणं ।

जं जं चारु किं पि महु मंदिरि तं तं तुह विट्ठसणं ॥

सो वरतुरंगु सो भइदंति	गेण्हिवि गउ गियपुरु सहं समंति ।	5
तहि णिबसइ सिरि भुंजंतु जाम	अण्णेक्कु कहंतरु होई ताम ।	
उत्तरमहुरहें जयवम्मु राउ	जयवइकंतापरिमट्टकाउ ।	
तहो बालमहाबालंक पुत्त	विण्णाणजुत्त संगामधुत्त ।	
पुरवरकवाडणिहवियडवच्छ	थिरफलिहवाहु आर्यंभिरच्छ ।	
कोडिभइपयडपडिभइकयंत	परबलजलघंघल बलमंहत ।	10
कुलधवलधुरंधर जयसिरीह	णं दोण्णि काल णं दोण्णि सीह ।	
णं दोण्णि सूर णं दोण्णि चंद	णं दोण्णि वि सुरतरु दोण्णि इंद ।	
तहो एकहो दीसइ भालि जयणु	अण्णेक्कु वि रूवें णाई मयणु ।	
ता उववणि संठिउ गिरहु गग्गु	संदरिसियपंचायारमग्गु ।	
मुणिवरु तवसिरिभूसियसरीरु	संजमधरु धरैधरणियेलधीरु ।	15

घत्ता—जयदुंदुहिसहें परमाणवें सुरणरविसहरणंदियउ ।

राएण सुइत्तहि पुत्तकलत्तहि सहं जाइवि रिसि वंदियउ ॥ १ ॥

2

Discourse of the sage upon householder's Dharma.

दुवई—ता मुणिवयणकुहरपरिवियलिय धम्मामयतरंगिणी ।

घणघणपावर्पकपक्खालणगुणणिम्मलकयावणी ॥

1. १ D हुवउ. २ DE वयधर°. ३ D गियम°.

सो मुनिवर्तिरु परमत्यभासि
 धरधम्मु धरिज्जइ णरवरेण
 धरधम्मु धरिज्जइ णयसिरेण
 धरधम्मु धरिज्जइ मलहरेण
 धरधम्मु धरिज्जइ णिरु बुहेण
 धरधम्मु धरिज्जइ णिग्गहेण
 धरधम्मु धरिज्जइ णववपण
 धरधम्मु धरिज्जइ सज्जणेण
 धरधम्मु धरिज्जइ णावपण
 धरधम्मु धरिज्जइ गुरुकमेण
 धरधम्मु धरिज्जइ सिक्खपण
 धरधम्मु धरिज्जइ बुज्झिरेण
 धरधम्मु धरिज्जइ ज्ञावपण
 धरधम्मु धरिज्जइ तवसहेण
 धरधम्मु धरिज्जइ सारपण
 धरधम्मु धरिज्जइ दंसणेण

धरधम्मु कहइ गुणरयणरासि ।
 णिब्बं तसजीवदयावरेण ।
 अणलियमहुक्खरभासिरेण ।
 परदेविणहरणकुञ्चियकरेण ।
 धीरे^१ परधरिणिपरंसुहेण ।
 लोहेस्य पमाणपरिग्गहेण ।
 भोज्जेणाणत्थमियं कपण ।
 महुभासमज्जपरिवज्जणेण ।
 उज्झियपंसुंवरसायपण ।
 कयमेरे दिसविदिसागमेण ।
 पाविट्ठजीवउप्पेक्खपण ।
 घणयालि किं पि ममणुज्झिरेण ।
 जिणपडिभिबे सामावपण ।
 पव्वेसु वि विरहयपोसहेण ।
 विहिटोइयपत्ताहारपण ।
 सुद्धे सुविहियसण्णासणेण ।

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घत्ता—जो महरा चक्खइ आमिसु भक्खइ कुगुरुकुदेवहं लग्गइ ।
 सो मार्णउ णट्ठउ पहपम्भट्ठउ पावइ भीसणदुग्गइ ॥ २ ॥

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3

Religious discourse (continues).

दुवई—कुसुइ कुसीलु कुतवसिहिं रत्तउ तं जाणसु कुवत्तयं ।
 होइ अवत्तयं पि सम्मत्तपवित्तवपहिं वत्तयं ॥

वज्जइ कुदिट्ठिगुणकित्तणाहं
 णउ संककंखविदिगिंछ करइ
 मुक्कउ बुविहेण वि संजमेण

लोइयवेइयमूढत्तणाहं ।
 सम्माइट्ठिउ समसु धरइ ।
 तं अहमु पसु जाणहि कमेण ।

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2. १ BDE रहज्जइ. २ E दव्व. ३ E धीरे. ४ C लेहरस. ५ ABD दस. ६ E माणुसु.
 3. १ E कुणइ.

मज्झिमु सावयचारित्तएण
 दिण्णउ अवसे सुण्णउ जि जाइ
 तिथिहेण पत्तदाणेण भोउ
 दायारउ पुणु णवगुणविसिहुं
 उच्चासणु दिज्जइ तहो णरेण
 पयजलु वंदिज्जइ आयरेण
 मणवयणे कायं सुद्धएण
 जे दिण्णु दाणु तहो होइ पुण्णु

उत्तमु सुद्धे रयणसैएण ।
 कुच्छिउ कुपेसे फलु किं पि होइ ।
 तिथिहु जि पावइ भुअणयलि लोउ ।
 पडिगाहिज्जइ रिसि घरे पाइहु ।
 पुणु पयपक्खालणु णियकरेण ।
 अंविज्जइ पणविज्जइ सिरेण ।
 आहारेण वि णिलुद्धएण ।
 इयरहो पुणु दिण्णउ अइइरुण्णु ।

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यत्ता—असणुलउ णिवसणु देहविहसणु गोमहिसिउल्लं भूमिभवणु ।

काणीणहं दीणहं सिरिपरिहीणहं दिज्जइ कारुण्णेण धणु ॥ ३ ॥

15

4

Discourse on ascetic-duties.

बुधई—कीरइ परमभसि गुणगणहरे कारुणं पि दुत्थिय ।

पंगुलकुंटमंटंबहिरंधयरोयविसायमंथिय ॥

अवहेरहि मणि मगंतु चोरु
 कुत्थियणरपोसणु कोससोसु
 अणगारधम्मु गयमयणरंगु
 अणगारधम्मु तवसिरिसेमिहु
 अणगारधम्मु णिम्महियमाणु
 अणगारधम्मु वोसट्टदेहु
 अणगारधम्मु तवज्जलणतत्तु
 अणगारधम्मु चम्मट्टिसेसु
 अणगारधम्मु सिलभूमिसयणु
 अणगारधम्मु सुद्धंतरंगु

पारद्धिउ अवह वि दुरियघोर ।
 इहभवि परमवि तं करइ दोसु ।
 गिरिकंदरमंदिरु मुक्कसंगु ।
 पुरि घरि देसंतरि अपडिबहु ।
 अरिघरि बंधवि धणि तणि समाणु ।
 परिचत्तकलत्तसपुत्तणेहु ।
 णिव्वियडपिडकवलणपयसु ।
 णिलुक्ककेसु जगि भीमवेसु ।
 मलपडललिचु दरपिहियणयणु ।
 थलगउं जिह कच्छउ कुंचियंगु ।

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१. E रयणु°. २. C कुवसे. ४. ABCE विबुद्ध. ५. ABCE omit this foot but D adds it in the margin. ६. E° सिउउल्ल. ७. C काणीणहुं दीणहो; D omits दीणहं.

८. E° हुं.

4. १ E मंटल्लबहिरं°. २ E° सिरिण पिहु. ३ MSS° गय.

घप्ता—परसिरिहर सिरिहर हलहर जिणवर भरहसरिसु णर चकवर ।
अणयारहो धम्मं गलियकुक्कम्मं माणुसु देविदु वि हवर ॥ ४ ॥

5

Jayavarma questions the sage regarding the fate of his two sons, and on being told that they were destined to serve somebody, he became disgusted with the world

दुवई—सावयवयहलेण सोलहमण सुहलियसुकयसाहिणो^१ ।

सहसारग्गे सग्गे सम्मसं होति णरिद देहिणो ॥

ता पमणइ पडु भो जित्तकाम
महि भुंजिहिंति किं वाहरत्तु
करिहिंति भणसु भवियव्वु धीर
भासइ गुरु जाणियजीवजाइ
सो होसइ जेदुहो सामिसालु
रुवालोयणं अब्बंतं जाय
सा कण्ण जासु सुयसयलसुयहो
तं णिसुणिवि णिवहियवड विरत्तु
तहिं सव्वइ दिव्वइ लक्खणाइं
डज्झउ संसारु महामुणीस

मडु णंदण बिण्णि वि विजयकाम ।
भिच्चत्तु परहो सव्वाहरत्तु ।
पयपणयलोय सुविसुद्धवीर ।
तइयच्छि जेण दिट्ठेण जाइ ।
कंदप्पु पवडियसामिसालु ।
इच्छंतु वि इच्छिज्जइ ण जाय ।
धरु पइसइ पइ सो लडुयसुयहो ।
जहिं ए करंति परकिंकरत्तु ।
हउं मण्णमि सरवणलक्खणाइं ।
अयवंत जाणचित्तामणीस ।

5

1

घप्ता—किं किज्जइ रज्जे गलियसयंज्जे मडु एवहिं जिणवर सरणु ।

भो तिहुयणसारा मयणवियारा देहि भडारा तवयरणु ॥ ५ ॥

6

Jayavarma becomes an ascetic. His sons hear about the princess of Pataliputra. They go there and she falls in love with the younger brother.

दुवई—दोइवि रायलच्छि णियतणयहो भुअणंबुरुहणेसरो ।

लइय जिणिंददिक्ख जयवम्मं पणवेप्पिणु जिणेसरो ॥

जिह णरणाहं णिम्मलमईय
गण पियरि भाय सिरि अणुहवंत
सरणल्लिणपुल्लिणपेक्खंतस्सयरे

तिह वड पडिक्खणउ जयमईय ।
बिण्णि वि मडुरहिं थिय बलमहंत ।
ता एसहे पाडलिउत्तणयरे ।

5

४ D पडि°; E परि°, ५ ABCE omit सिरिहर.

5. १ C साहणे. २ CE रुवालोयणे; ३ C अब्बंते. ४ E° सुहहो. ५ C सयलं; D सकज्जे; E सइज्जे.

6. १ CE मुणिद. २ E° मण्णउ. ३ C° वईए.

सिरिवम्मराउ णं मयणलील
 ओइणि णामेण वसंतमाल
 तहे गणियासुंदरि णाम धीय
 तहे पुरिसु ण रुबइ अइ वि रामु
 तं वयणु सुणेपिणु भायरेहिं
 संमासिउ पोसिउ गाहुं पणउ
 राईसैवयणु राईवणयणु
 सुरहरसिहरगणिसणसुरहो
 विणिण वि वसंतमालासुआप
 मणि झसि पइउ लहु जुवाणु

णं मयणहो केरी बाणलील ।
 णियकेसकंतिणिज्जियतमालं ।
 रुवेण रंभ सीलेण सीय ।
 पच्चक्खु अइ वि सयमेव कामु ।
 दोहि मि कण्णागहणायरेहिं ।
 पियवम्महो मंतिहे तणउ पर्णउ ।
 णियरज्जे परिट्ठिउ दुट्ठवयणु ।
 गय थिणिण वि बंधव कुसुमपुरहो ।
 अवलोइय णवकिसलयभुआप ।
 णं कामविसज्जिउ कुसुमबाणु ।

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घत्ता—जोयंतिहे णंवरु सुरकरिकरकर हियवउ अंगुलसिधउ ।

मुहससहरपहेहरु उण्डु सुदीहरु मिगणयणइं णीससियउ ॥ ६ ॥

7

Ganikasundari married the younger brother, and another princess, Surasundari, the elder. Kusumapura is invaded by Aridamana, the Gauda king.

दुवई—इंगियणाणकुसलललियंगिहिं जाणिवि चित्तचोरैओ ।

विण्णंविंयं णिवस्स परमेसर पवरवरावयारओ ॥

जाइवि जोइउ णरु णरहं सीहु
 विणिण वि जण सयणिच्छियसिवेण
 अवलोइय बुज्झिय गुरुपयाव
 महपविहे केरी सुय सलग्घ
 जेट्ठहो दिण्णी णिव्वूढमाण
 जा विरहवेयसंतावशीणं
 जा लद्धहिययणिज्जाणठाण
 जायइ विवाहि कइवयदिणेहिं

मुक्कउ कण्णए णीसासु दीहु ।
 हकारिय तां तं पत्थिवेण ।
 कुलजाइसुद्धगंभीरभावं ।
 सुरसुंदरि णामे गुणमहग्घ ।
 लक्खणगुणगणमणिमयणिहाण ।
 जा पुरिसपरिक्खाविहिपवीण ।
 सा कण्ण कणिट्ठहो रइसमाण ।
 गज्जंतगैइंदिहिं भीसणेहिं ।

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४ E omits this foot. ५ E गाढ°. ६ CE तणउ. ७ E राईव°. ८ E° रयणु.
 ९ E °तहे. १० CE णववर. ११ D संगु°. १२ E पइ°.

7. १ ABD ललियंगिहिं. २ ABCE चित्तचारउ. ३ C विणिणविं. ४ CE जोयउ. ५ C णिविय.
 ६ C ताले. ७ C पुच्छिय. ८ ABCE °राव. ९ BD संतावरीण; E संतासलीण. १० E गयंदहिं.

पडिषक्करइयकडमहणेहिं धुयधवलघयावलिंसंदणेहिं ।
 हिलिहिलिहिलंतहयवरथडेहिं हणुहणुभणंततदूसहभडेहिं ।
 मंरुयारें मंडडणरेसरेण पणवियधणुगुणसंधियसरेण ।
 धीरें विजयाडरु धाइएण अरिदमणें दुट्टे दाइएण ।

घत्ता—कुसुमउरु गिरुद्धउ जममुहे छुद्धउ णरवरकौंतहिं घट्टियउं । 15
 हरहिमकणकतिहिं मयगलदंतिहिं पेल्लिवि कोट्टु पलोट्टियउ ॥ ७ ॥

8

The princess is alarmed at the danger to the life of her father. Her husband
 prepares to meet the situation.

बुधई—ता भीएण तेण सिरिवम्मै दिण्णं रिउहे कंचणं ।

भणिउ णिहीणु वयणु छलु छंडिउ जाहि म डंहहिं पट्टणं ॥

णउ ताई तासु सुईवहे थियाई खलु णायण्णइ पियजंपियाई ।
 पभणइ मारमि जइ सुरहं सरणु पइसरहि तो वि तुह दुक्कं मरणु ।
 इय पिसुणिउ णिसुणिउ बालियाए कयलीकंदलसोमालियाए । 5
 पियंपलयालंकिरें रुवइ जाम वरइत्तंसहोयरु पत्तु ताम ।
 तें भणिउ भहि भणु रुवहि काई भणु हियउल्लइं दुक्कवाइं जाई ।
 दुहमइलियसुहमयलंछणाए ताँ बोल्लिउ उम्मणदुम्मणाए । *
 वारिजें मंडणे भमियतुरए महु जणणु हणेव्वउ अज्जु परए ।
 पियवयणें दाणें णोवसंतु ता कुइउ वीरु रिउकुलकयंतु । 10
 तहिं अवसरि ज्ञाप्ति पराइएण गुरु भायरु पुच्छिउ भाइएण ।
 किं कुद्धउ दीसहि तंबणयणु डसियाहरु फुरिउट्टउंडवयणु ।
 उड्डुर्यंकेसरु सीडु व करालु तं णिसुणिवि पडिजंपियउ वालु ।
 णायण्णेहि किं^{११} दाइज्ज चंडु सासुरयहो आयंउ वेरिचंडु^{१२} ।
 सज्जणखयमयअसहंतियाहे णालोयहि बप्प रुयंतियाहे । 15

११ AD गुरुयारें. १२ AB गउर. १३ E णरकरकुंतिहिं घडियउ. १४ D कोट्टु.

8. १ AB रहहि. २ CE सुइपहि. ३ ABCD दुक्क. ४ CE पिउ. ५ E संकर. ६ E वरयत्तु.
 ७ E तो. ८ E दाइज्जए मंडणि. ९ E उट्टिउर. १० ABD उड्डुव. ११ E णाइणहि. १२ C क.
 १३ C आइउ. १४ E वहरि.

घत्ता—णियकंतहे जेतइं णं सयवत्तइं ओसाजललवसित्तइं ।

हउं जाइवि मंडमि मडसिरि खंडमि रंडमि रिउहे कलत्तइं ॥ ८ ॥

9

Ambassy of peace and the insolence of the enemy.

दुवई—ता भणियं भडेण तुह जयजसु ससियरपसर महुरणं ।

मइं किंकरे घरम्मि संते वि हु किं तुहुं घरहि पहरणं ॥

ता तेण भणिउ दीहाउ होहि	मोकल्लिओ सि वरवीर जाहि ।	
रणरंगि जिजेजसु रिउसयाइं	पणवेण्णिणु गउ णियपहुपयाइं ।	
अरिदमैणु गंप्पि तैं भणिउ एम	तुहुं पत्थिवैं रुसहि कहसु केम ।	5
सिरिवम्मैं हउं पट्टविउ दूउ	रिउ जंपइ खलसिरैंसूलभूउ ।	
गहिणण वविणपम्भारणण	सीसैं सिरिवम्महो केरणण ।	
विष्णुरियरणकुंडलधरेण	अपणामैं खंडियतुहसिरेण ।	
मरु कवणु दूउ किर कवणु राउ	सव्वहं पाडमि जमदंडघाउ ।	
णीसारहु मारहु पिसुणुं धिदु	सरसुत्तियारु पाविहुं हुदुं ।	10
तं णिसुणिवि णरु दट्ठोदुरुदु	णं कंसमहाहवे देउ विदु ।	
खुई ^१ सहुं किं पियजंपिणण	सत्ताच्चिहैं किं धित्तैं धिणण ।	

घत्ता—दुव्वयणाणिवायहिं पहरणपार्यहिं पसमिज्जइ खलु वड्डियउ ।

इय भणिवि सव्वण्णै भुयमाहण्णै वारणखंभु णियड्डियउ ॥ 15

10

The battle.

दुवई—णं पज्जलिउ पलयकालाणलु संगरि तोसियच्छरो ।

णं धुयकेसरोहु पंचाणणु णं खयदिणसणिच्छरो^१ ॥

उद्धवंतु बड्डमच्छरो भडो	हत्थिखंभहत्यो महामडो ।	
वरणवारंवालियधरायलो	घाहओ भुयातुलियमयगलो ।	
ता कयं तेहि तेण वारुणं	परियलंतवणरुहिरसारुणं ।	5

9. १ D किंकरवरम्मि. २ E अरिदवणु. ३ E रुसहि पत्थिव. ४ E सिरि. ५ C पिसुण. ६ E पाविदु.

७ C omits this foot. ८ AB सहि. ९ A वायहि; E वायहि.

10. १ ABD खयदिणमणिसणिच्छरो. २ B उद्धवंतु. ३ E चाल.

मलियदलियपडिक्कलियसंवणं	निविडगयघडावीढमहणं ।	
सुहडगोवैलुइमकलयलं	घारणीयैलुलियंतचुंमलं ।	
रत्तमत्तवेयालविमलं	फुडियपडियपडुंपडहमहलं ।	
गरुयपहरभरदमियदुहमं	दुग्गमं वसाधारिकहमं ।	
विचिहजाणजंपाणभंजणं	तियसकामिणीचित्तरंजणं ।	10
मिलियपुलियदसदिसिचिहंगयं	चुण्णचुण्णचूरियतुरंगयं ।	
णिबडियाहरणरयणभासुरं	गयणमंडलागयसुरासुरं ।	
महिणिहिर्त्तसियत्तत्तामरं	तुंडमुंडभेरुंडभामिरं ।	
वडरिमाणिणीहिययजूरणं	उद्धवद्धचलविधलूरणं ।	
रक्खसीमजाणंदपूरणं	विसमधीरमुसुमूरणं रणं ।	15

यत्ता—करिखंमविहत्थउ हणणसमत्थउ पहरइ वालसहोयर ।

णं तुलियगयासणि भडचूडामाणि कुरुबालि ममइ विओयर ॥ १० ॥

11

Aridamana is captured and handed over to Srivarma by the younger brother.

बुवई—ता सेणं विसासु विगयं समयं विलुलंतकोतलं ।

णं तियसिद्विदकंदावणे रावणे कुजे सुंरबलं ॥

अरिदमणु पधायउ साहिमाणु	हणु हणु भणंतु कडिवि ^१ किचाणु ।	
ता गणियासुंदरिमणहरेण	जयसिरिहरेण पसरियकरेण । *	
णं ^२ कम्मं जीउ सदोर्समरिउ	रत्तवाइएण रसु जेम धरिउ ।	5
बडउ णं कइणा कव्वभाउ	णिउ घरहो गउडरायाहिराउ ।	
अरिणरवडुकरकंकणहरेण	दक्खालिउ ससुरहो सुंदरेण ।	
किण्णरकरवीणागीयणामं	ओलमाइ पइं दाइजुं माम ।	
ता तेण पलोइउ बाहुसीसुं	हउं एवहिं महिमंडलि महीसु ।	
पइं जेहउ जसु घरे सयणरयणु	आसंकइ इंदु वि सहसणयणु ।	10
एवहिं मडु अणि पडिमल्लु णत्थि	मडकालदूउ गयगंधहत्थि ।	
तुइं पेंहु जि असहायहो सहाउ	पुणु णविचि भाउणा दिहु भाउ ।	

* C गुंदलु. ५ E नीत. ६ E कुडिय. ७ E पड. ८ E निहत्त. ९ A जूरयं.

11. १ C कुतलं. २ ABD रिउबलं. ३ E अरिदवणु. ४ E कडिय. ५ E गिय. ६ ABCE सदोसु.

७ C गीयमाणु; D गीयमाण. ८ AE दाइज. ९ E पलोयउ. १० CD बाहुभीसु. ११ C एमहिं.

१२ C इक्.

घत्ता—अण्णहिं दिणि जिट्ठे दिट्ठसइट्ठे पुच्छिउ भाउं कण्हिउ ।

तुहुं सहुं णियघरिणिय णं कंरि करिणिय इह णिवसहि संतुट्ठउ ॥ ११ ॥

12

Vyala goes to Kanakapura and loses his third eye at the sight of Nagakumara.

दुषर्ह—हउं जाहीमि णवर णरसुंदर कंणयउरं घरुज्जलं ।

णायकुमारवीरगुणगायणैगणसंगीयमंगलं ॥

आएण जेण दीणंतु विहिउ

जसु जेण दिसाकरिकुंमि णिहिउ ।

वहरंतुं खग्गु भुअणंतुं णाणु

जसु केरउ सुम्मइं अगि पहाणु ।

सोहग्गु वि वण्णिज्जइ गुणीहिं

कामिणिमाणंतु सुकामिणीहिं ।

5

जो रुवें अण्णु जि विहिविवेउ

जो संपइ भण्णइ कामपउ ।

सो गंपि णिहालमि रायउसु

इय पुच्छिवि गउ सहसा तिणेसु ।

महि विहरमाणु कणयउरु पत्तु

जोयउ जणेण सयवत्तवसु ।

जणु जोयइ जंपइ चोळु करइ

ण कवालु धरइ ण तिसलु धरइ ।

णउ विसहरु कंकणु णउ बलहु

अवईण्णउ तिणयणु णयरि रुहु ।

10

करि चरणंगुट्ठे चोयमाणु

तहि अवसरे पिउपुरे पइसमाणु ।

दिट्ठउ विसमच्छे पंचबाणु

जणु णट्ठउ पहिउ ण मुयइ ठाणु ।

ओसारिवि मयमत्तउ मयंगु

रुहें पहेण चलिउ अणंगु ।

अवल्लोयणेण संजणिय तुट्ठि

तहि दोहि मि इई इक्क दिट्ठि ।

घत्ता—तइयच्छि पणट्ठउ लोयहिं दिट्ठउ भणिउ मयणु जोयंतहो ।

15

तहुं तिज्जउ लोयणु चोळुकोयणु पत्तउ पासि कयंतहो ॥ १२ ॥

13

Recollecting the prophesy of the sage he took up service with Nagakumara.

दुषर्ह—ता णियणयणजुयलु करजुयलें ढंकिवि तेण जोइयं ।

पुरवरु सुरहरेहिं सोहंतु महंतु वि णाचलोइयं ॥

१३ ABCD माह. १४ ABD वणकरिणिए.

12. १ E रयणउरं. २ E कुमारवीर. ३ D गायणु. ४ E वहरंतु. ५ E भुअणत्त. ६ E सयवसु.

७ D कंठि. ८ E अवयण्णउ. ९ AB चरणंगुट्ठहें, E चरणंगुट्ठहिं. १० CE तुह.

18 १ ABCD जोइउ or जोइओ. २ E सुहहरोह. ३ ABCD लोइउ or लोइओ.

भालयलणयणसंभारयार	चितिउ संजमधरवयणु चारै ।	
गयंदप्यै करिकरदीहबाहु	जयकारिउं जायवि निययणाहु ।	
कुमरेण भणिउ णट्टासणिल्लु	परबलबलहरु णरवरु णवल्लु ।	5
पंथहो णोसरियउ णियैवि णाउ	अम्हारिसु को वि महाणुभाउ ।	
करि धरमि णवर विणिबद्धणेहु	णिसुणमि किं बोल्लइ धीरु पड्डु ।	
ता दुक्कु सुहइ णयविणयसंगु	कुंजरपयणहपडिबिबियंगु ।	
सब्बंगु णविउ परमेसरासु	पभणिउ तुहुं पड्डु हउं तुज्झ दासु ।	
लोयणणासेण वियाणिओ सि	ता भणइ मारु मड्डु बंधु होसि ।	10
ए एहि बप्प चड्डु गयवरिवि	कण्णाणिल्लोलिरभमरविदि ।	
संभासिउ तोसिउ साहिमाणु	करिवरिबल्लगु णं उयए भाणु ।	

घसा—णिउं सुंदरु नियपुरु पड्डु अंतेउरु जहिं पड्डु कामाउरु ।

तहिं भड्डु ण विसज्जिउ कलिमलवज्जिउ थिउ दुवारि णं गिरिवरु ॥ १३ ॥

14

Warriors of Sridhara, sent to kill Nagakumara, are challenged at the door by Vyala.

दुवई—ता कहियं चरेण भो सिरिहर लहु पट्टवहि किंकरा ।

जे लग्गंति दंतिवंतग्गहिं जे परणरखयंकरा ॥

अच्छइ दारुउ विससिहिसमाणु	इक्कु जि ररमंदिरि कीलमाणु ।	
जइ अज्जु ण हम्मइ मच्छरिल्लु	तो पच्छइ देसइ दुक्खसल्लु ।	
ता पेसियाइं परिचंतभयइं	पक्कलपाइकईं पंचसयइं ।	5
उद्धाइयाइं डसियाहराइं	आवंतइं असिवरफरकराइं ।	
जयवइपुसै दिट्ठाइं ताइं	अश्वंतकोवभावंगैयाइं ।	
राणि दाणि माणि पालियल्लेण	पुच्छिउ पडिहारु महाबलेण ।	
वरु पइसरंति ए कासु भिच्च	दीसंति सूर संगरि दइच्च ।	
ता कहिउ तेण पडिबक्खदास	हणु हणु बंधवजणपूरियास ।	10
तं आयणिणवि पडिभड्डणिसुंभु	उम्मूलिउ तेण गइंदेखंभु ।	
संपत्तसुहइं अभिड्डइ सुहइ	संमेहु जणिउ घैणहणणणिविड्डु ।	

४ CE सारु. ५ C कंदप्यै. ६ C कारमि. ७ E नियवि. ८ D विलगु. ९ ABDE निय.

14. १ E दायउ. २ AB वरवत्त; C वरवत्त. ३ C पाइकईं; E पायकहिं. ४ E भावंतयाइं. ५ E गयंद. ६ A सुहइ. ७ E दाणहण°.

घत्ता—आलग्नाइ बग्गाइ रंगइ गिम्माइ पहरइ वारइ थंमई ।

वेडिउ चउपासहिं भडहिं सरोसहिं जयवइपुचु विर्यंमइ ॥ १४ ॥

15

Vyala kills all the warriors. Nagakumara is advised by his father to leave the country in order to avoid a fratricidal war. He obeys and goes to Mathura with his retinue.

दुबई—पेलइ दलई मैलइ उल्लइ महाणइ घायवेवियं ।

कडुइ धरइ सरइ पम्बारइ चूरिवि हरइ जीवियं ॥

रिउकिंकराई खंभे हयाई

अंगाई दिसावलि जं कयाई ।

खग्गाई पडिखैडियई खणखणंति

कुंतई भजंतई कसमसंति ।

अंतई गिगंतई चलचलंति

लोहियई झरंतई सलसलंति ।

5

चम्मई लंवंतई ललललंति

हंडुई मोडंतई कडयडंति ।

रंडई धावंतई दडयडंति

मुंडई णिवडंतई हुंकरंति ।

डाइणिवेर्यालई किलकिलंति

इय रिउकिंकर इय सयल जाम

णीसरियउ णायकुमार ताम ।

संजायउ कोलाहलु गहीर

रणु जित्तउ पणाविउ पहुहे वीर ।

10

जा रुसिवि वइरिहे उवरि चलिउं

ता मंति जयंधर तहिं जि मिलिउ ।

तै भणिउ कामु तुह कंहहि ताउ

महिमंडलि होसहि तुहुं जि राउ ।

कुलकलहै कहिं णीसरिवि जाहि

हकारिउ पुर्णरवि कहिमि पहि ।

ता कुमरें रक्खिय गुरुहुं छाय

आवंति णिवारिय णिययमाय ।

घत्ता—सहुं तेण सवालें भिच्चें वालें सहुं सेण्णें रंजियसुरे ।

जाइवि थिउ वम्महु परणरदुम्महु पुण्फयंतु महुराउरे ॥ १५ ॥

15

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुण्फयंतविरइए महाकण्ठे
वालवीरलंभो णाम चउत्थो परिण्णेउ समत्तो ।

॥ संधि ॥ ४ ॥

८ CE संभइ.

15. १ E दलमलइ. २ B मिलइ. ३ CE पडिखलियई.

४ C चलवलंति. ५ E कंडई. ६ ABE वेतालई. ७ E चडिउ, ८ E भणिउ. ९C पुण.

V

1

Nagakumara's camp outside Mathura. His visit to the town causes a thrill among the courtezans, one of whom, Devadatta makes bold to invite him.

ता मडुरहे बाहिरे थिउ सिमिरु सोहंतु पंचवण्णेहि निरु ।
पडमंडवदूससमग्घविउ णं धरणिहे मंडणु णिम्मविउ ॥ धुवकं ॥

फलदलजलतणकट्टसमग्घ	महियले णीरुप हयउवसग्घ ।	
वालें सेणाणाहें थविउ	परियणु णिरवसेसु संयवियउ ।	
सहुं कडउल्लें थक्कउ साहणु	पुरु जोयहुं वम्महु सुपसाहणु ।	5
गउ सिधुरवरलंधारुडउ	कइवयकिंकरजसपरिउडउ ।	
वेसावाडैं झत्ति पइडउ	मयरकेउ पुरवेसहिं दिट्टउ ।	
का वि वेस चितइ गयसुण्णा	ए थण एयहो णहहिं ण भिण्णा ।	
का वि वेस चितइ किं वडिय	णीलालय ए एण ण कडिय ।	
का वि वेस चितइ किं हारें	कंडु ण छिण्णउ एण कुमारें ।	10
का वि वेस अहरग्गु समग्घइ	झिज्जइ झिज्जइ तप्पइ कंप्पइ ।	
का वि वेस रइसालिलें सिंचिय	वेवइ बलइ घुलइ रोमंचिय ।	

घसा—ता बीणाकलरवभासिणिप देवदत्तए रायविलासिणिप ।

हियउल्लए कामदेउ ठविउ कयपंजलिहन्थें विण्णविउ ॥ १ ॥

2

Nagakumara accepts her hospitality. He learns from her about the confinement of the princess of Kanyakubja by the ruler of Mathura.

परमेसर कारुण्णु वियण्हि जिह मणु तिह घरपंगेणु चण्हि ।
तं णिसुणिवि उवयरियउ तेसहे तं तहे रमणिहे मंदिरु जेसहे ।

1. १ CE फलजलतिणकणकट्टसमग्घ. २ AB बाडउ; E बाडए.

2. १ C णिकण्हि. २ E पंगुणु.

आसणु दिण्णु निसण्णउ रयणिहिं
 मोयणु भुत्तउ मत्ताजुत्तउ
 कामे कामिणि भणिय हसेप्पिणु
 अज्ज वि मई जोएँव्वउ पुरवरु
 माँ जापत्तहि रायदुबारहो
 मा णिवडेसहि असिवरतोय्य
 महि ण जामि कहहि किं कारणु
 णयणवयणणिज्जियमयचंदए
 कण्णाउज्जहे णयरिहे राणउ
 विणयमई सि घरिणि रज्जेमरि
 सीलवई सि सीहपुररायहो
 दिज्जेहुं जंति जंति पडु १४ रंभिवि

णिव्वसिय मज्जणभूंसणविहि ।
 सरसु कैइँदे कव्वु व उत्तउ ।
 जामि मुद्धि णसिसु भमेप्पिणु ।
 ता वरवेसए दिण्णउ उत्तरु ।
 दुट्ठहो दुव्वयणहो दुब्बारहो ।
 ताँ तरुणेण वुत्तु पियवायए ।
 करइ राउ परवीरविधारणु ।
 भणियउ गणियए मणु आणंदए ।
 विणयपालुं णामेण पहाणउ ।
 ताहे धीय णिरुवम गम्भेसरि ।
 हरिवम्महो जयलच्छिस्तहायहो ।
 किंकरलक्खइं समरि णिसुंभिवि ।

४

10

15

घत्ता—महुराउरिणाहें हिसियए मंघोयणराहिवपुत्तियए ।

बंदीहरे कंटयवइँइए अच्छंतिए ताए महासइए ॥ २ ॥

3

Nagakumara promises her informant not to go there to imperil his life, but he goes straight to the confined princess, being implored by whom, he attempts to rescue her.

परउवयारि धीरुं बलवंतउ
 पेक्खिअवि पुक्करंति णउं थक्कइ
 ता अलियउ जि पवुत्तउ उत्तरु
 को पडिखलइ समरि जमकरणइं
 किं मडु पुरवरेण दिट्ठेण वि
 पुरबाहिरे णिरुव्वराविमासहो
 एम भणेप्पिणु गउ मइवंतउ
 विट्ठउ कण्णए कुवल्लयमंडणु

तुम्हारिसु माणुसु आधंतउ ।
 तं मेल्लवहुं ण सक्कु वि सक्कइ ।
 को तं तरइ जलहिजलु उत्तरु ।
 को रक्खइ बलवंतहं सरणइं ।
 किं राएण एण दुट्ठेण वि ।
 हउं जाएँसमि दूसावासहो ।
 कण्णाकारागारउ पत्तउ ।
 णं छणदिणि उइयउ मयलंछणु ।

४

- १ E कयँदे. ४ E जोइव्वउ. ५ AB जाहि मा एहि. ६ E तोइइ. ७ C तो. ८ C परवीय००.
 ९ E आणंदिए. १० C विणयवालु. ११ E मय सि. १२ C वय सि. १३ ABD दिज्जइ; E दिज्जहो.
 १४ ABD रंभिवि. १५ E मुद्धाहि. १६ E °च्छिअए.

3. १ C बीरु. २ E णवि. ३ AB णिवद्ध. ४ AB जाएमि.

भणिउ ताइ भो णरपंखाणण भो जयलळिळिलासिणिमाणण ।
 भो भो सरणागयपविपंजर तुक्खरुक्खचूरणदिसिकुंजर । 10
 दीसँहि को वि कुलीणु महापडु केइहि मडु बंदिहे बंदिग्गडु ।
 भत्ता—ता कुंमरें किंकरवर भणिय कडुडु बलिचंड सुलोयणिय ।
 सस एह महारी जो भरइ सो इंदु वि समरंगणे मरइ ॥ ३ ॥

4

Conflict between the forces of Durvachana, the king regent of Mathura,
 and those of Nagakumara.

ता णिडुरकर	भिउडिभयंकर ।	
बहरिखयंकर	णियवइसंकर ।	
इससुंगारकर	चाइय णरवर ।	
परजयसिरिहर	मयणहो किंकरें ।	
इयर वि अंतरे	थिय एत्थंतरे ।	5
तुक्खयणुग्गड	सुहड महाभड ।	
जयसिरिहारणे	कण्णाकारणे ।	
जायउ भंडणु	करसिरैखंडणु ।	
उयरवियारणु	पहरणवारणु ।	
असि क्खणक्खणरव	इणरव रउरव ।	10
मयगलपेल्लणु	लोहियरेल्लणु ।	
रहवरखंचणु	केसालुंचणु ।	
पाडियधयचड	सूडियहयचड ।	
छुरियार्यडुणु	मच्छरघणघणु ।	
णिह णिभिभिहिं	जुज्झिभि मिभिहिं ।	15
कडिय सुंदरि	णं सुरवरसैरि ।	
सयरानंदहिं	कुलणहचंदहिं ।	
एसहिं भल्लउ	तुक्खयणुल्लउ ।	

५ C दीसह. ६ E कुवरें.

4. १ E भोगर. २ ABC omit this line. ३ B सिरि. ४ A वारणु. ५ C रवरव. ६ E मडुणु.
 ७ OD सिरि.

कण्णालुखड
छिह्ण सण्णखड
पयचोइयगड

जमु जिह्ण कुखड ।
पविलंबियचड ।
इप्ति समागड ।

20

घप्ता—इयगयखरकरहारोहणं तइलोकचक्रसंखोहणं ।

आलग्गं गहियपसाहणं दुव्वयणमयणणिवसाहणं ॥ ४ ॥

5

Vyala's appearance on the scene of flight and Durvachana's submission to him.

अग्गेहिं छिंदंति
बाणेहिं विंधंति
पासेहिं बधंति^१
सूलेहिं हूलंति
पांडंति मोडंति
रोसावउण्णां
ता भासियं तस्स
केणावि पुरिसेण
तरुणीणिमिसेण
दुव्वयणणामेण
रुद्धो तुहं सामि
तं सुणिवि विण्णुरिड
णीलहरिकरिचडिड
पियवम्मउत्तस्स

सिल्लेहिं भिंदंति ।
फरपहिं रुंधंति ।
दंडेहि चूरंति ।
दुरपहिं पीलंति^२ ।
लोहंति घोहंति ।
जुज्झंति सेण्णां ।
वीरस्स बालस्स ।
कयसुर्यणहरिसेण ।
हण्णिक्कविसेण ।
रामाहिरामेण ।
मायंगगयंगामि ।
रोसेण अइतुरिड ।
अइऊण तहो भिडिड ।
रणभारजुत्तस्स ।

5

10

घप्ता—णियपडु पेक्खिअवि भयथरहरिउं भडु करिअरखंधहो ओअरिउं ।

15

आपवि बालहो पयजुए पडिउ पभणइ हउं जडु दइवें णडिउ ॥ ५ ॥

८ E णडु.

5. १ E सेल्लेहिं. २ E बधंति. ३ BCD विंधंति. ४ C हूलंति. ५ C पीलंति. ६ E काडंति. ७ C जुहंति. ८ C सुक्कय; E सुणय. ९ C गह. १० E अरहरियउ. ११ E उययियउ १२ E जुयं*.

Durvachana implores forgiveness of Nagakumara. The princess of Kanyakubja is sent with due honour to her father.

सम करि परमेसर कुलभूषण	देवदेव दुज्जणकयवूसण ।	
कवणु कुमार एहु कहि आयउ	णिरुवमलक्खणलक्खियकायउ ।	
भासई महुराहिउ जगे सारउ	ण विजाणहि तुहुं सामि महारउ ।	
पुसु जयंधररायहो केरउ	माणिय कैणिमणिकिरणुकेरउ ।	
भणइ मंति जो तुम्हं राणउ	सो अम्हं गुरुगुरुहुं समाणउ ।	६
कुंडलमंडियगंडयलुलउ	समउ लेउं महु सिरकमलुलउ ।	
जं जाणइ तं सो विं अणुट्टउ	लुउ लुउ केम वि मच्छरु णिट्टउ ।	
तं णिसुणिवि वालें णिउ तेसहें	अच्छइ भडचूडामणि जेसहें ।	
भणइ सुहई भो पत्थिवसारा	महुर महारी णयरि भडारा ।	
एहुं मंति मेरउ किं किज्जंउ	भणसु दिसाबलि अज्जु जि विज्जउ ।	१०
कहिउ असेसु वि अबरु वि वइयरु	ता संतुहु सुहु रमणीसरु ।	

वत्ता—पडिबण्णी णियसस गउरविय सहुं बहुपरिवारें पट्टविय ।

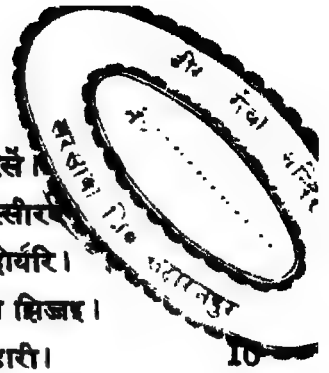
कोमलतणु णिज्जियललियलय सा तायहो केरउ णयरु गय ॥ ६ ॥

Nagakumara sees the lute masters and learns from them about Tribhuvanarati, the Kashmir princess who would marry only him who could vanquish her in lute-playing.

अच्छइ महुरहि पुण्णमणोरहुं	भमरु व माणियमालरसोरहु ।	
णंदणवाणि कीलंतें संतें	केयइकुसुमवासु गेण्हंतें ।	
पुण्णायइ पुण्णोइं व लिंतें	पाणिपडमु पडमोवरि दिंतें ।	
दिहुइं जाणियगेयवियारहं	पंचसयइं वरवीणायारहं ।	
तोंहं पमुहु तहिं इक्क णियच्छिउ	कुमरें रायउत्त आउच्छिउ ।	६

6. १ A भासिउ. २ C फण. ३ B लोउ. ४ C जे. ५ D सुहउ. ६ C एउ ७ CE किजइ. ८ CE दिजइ. ९ E रणीसरु.

7. १ E °रहे. २ MSS पुण्णउ. ३ BD लंतें. ४ E °वारइ. ५ C णाह.



किं फलु दिट्टु वीणामासे
किञ्चिच्चलु णामे कस्सीरर्य
राउ णंदि णंदवइ किसोयरि
सुय तिहुयणरइ किं वणिज्जइ
सा वीणापवीण सुहयारी

भासिउ जालंधररायसे
देसे पसिद्धणयरे कस्सीरर्य
तासु देवि णावइ मंदोर्यरि।
तं वण्णंतु विरंचि वि सिज्जइ।
णं वारिसरि परमभट्टारी।

वृत्ता—जो णिवसुयंहि वि दिहि जणइ आलावणियंइ सुंदरि जिणंइ।

णियणयणोहामियसिद्धरिणि सा पिययमं होसइ तहो वरिणि ॥ ७ ॥

8

Nagakumara visits Kashmir and becomes the guest of king Nanda.

उज्जलछणतारावइमुहियए
हउं वीणाए जिणेप्पिणु घल्लिउ
पिय परिणेसमि काले जंतै
गउ वीणागुरु कहिं वि सहच्छण
दिण्णु रज्जु पुणरवि दुव्वयणहो
सहुं वोहिं मि गेहिणिहिं तुरंगे
गउ झसविधु णवर कस्सीरहो
कस्सीरउ पट्टणु संपाइउं
णंदु राउ सवडंमुहुं आइउं
का वि कंत झूरवइ दुचिस्ती
पाए पडइ मूढ जामायहो
धिवइ तेल्लु पाणिउ मण्णेप्पिणु
अइअणमण ढिंभु चितेप्पिणु
धूवइ खीरु का वि जलुं मंथइ
ढोयइ सुहयहो सुहइ जणेरी

णयणाणंदए णंदहो दुहियए।
एवहि पुणु सिक्खहुं संचल्लिउ।
ता सम्माणिउ किण्णरिक्तं।
वालु पयोह्लिउ पडुणा पच्छए।
तेसियपोसियपरियणसयणहो।
सहुं वीरेण तेण मायंगे।
कस्सीरयपरिमिलियसमीरहो।
वामरछत्तभिच्चरहराइउं।
णारिहे पेम्मजरुल्लउ लाइउं।
का वि अणंगपलोयणे रस्ती।
धोयं पाय वपं वरु आयहो।
कुट्टु देइ छुह दारु भणेप्पिणु।
गय मज्जारयपिल्लउ लेप्पिणुं।
का वि असुत्तउ मालंउं गुंथइ।
भासइ हउं पिय दासि तुहारी।

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६ E °रइ. ७ E देसि पसिद्धि णयरि; C पसिद्धे. ८ C मंदोर्यरि. ९ E सुहियारी. १० E सुयहे.
११ C आलावणियए; D °णिया १२ E जिणियइ. १३ C पियतम.

8. १ E °यइ. २ A किण्णर°. ३ E °यउ. ४ E णारिहि पोम्मजरुल्लउ. ५ D वोइय; E वोएइ.
६ D कट्टु. ७ AB लिप्पिणु. ८ E धोवइ. ९ C जल. १० E मालइ.

वत्सा—गड मंदिर मंजुमंजुणं रईयं माणिमिमणकंजणं ।
उवठवियं भोयणभूस्तणं देवंगं वत्थं निवसणं ॥ ८ ॥

9

Love springs at first sight.

अण्णहिं विणि ईसीसि हसंतं	पुच्छिउ णंदु मणोहरिकंतं ।	
पुरवरे वीण को वि किं जाणइ	कहइ णराहिउ सोत्तं पीणइ ।	
पुत्ति महारी उव्वसि मीणइ	वीणावज्जु चारु परियाणइ ।	
जामेहिं आलावणि आलावइ	तामेहिं जिणमुणिहिं वि मणु रावइ ।	
ता वक्खालिउ मुखे णरवरु	णं कामे घणु गुणसंधियसरु ।	5
पियविरहे मणु दुक्खइ दुक्खइ	सुदु मुदुलउ सुकइ सुकइ ।	
अंगु अणंमे तप्पइ तप्पइ	दंसणे ररजलु छिप्पइ छिप्पइ ।	
गच्छंतिहे गइ गुप्पइ गुप्पइ		
वल्लहगुणकइ जंपइ जंपइ	अण्णकहतरे कुप्पइ कुप्पइ ।	
पिय सुंदरि णं जीवे मुक्की	परवस तंतीवज्जउ खुक्की ।	10
पुणु कामेण वीण अवलोइय	कामिणि जिह गुणेण संजोइय ।	

वत्सा—जुयरायं तंतिहिं विण्णु करु वीणासरु णावइ कुसुमसरु ।
सुइसुसिरे हियइ पइडु किह तिहुयणरइ घुम्मि वि पडिय जिह ॥ ९ ॥

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The marriage. Nagakumara learns from a merchant about some marvels in the Ramyaka forest and starts for the place.

विहिओ सुयणाणं उच्छाहो	दुण्हं पुरणाहेण विवाहो ।	
अहिणवमुग्गमणोहरवयणा	बहुलायणा दिणा कणा ।	
णायकुमारहो संगे लगा	अज्झासा इच्छियसंसग्गा ।	
किण्णरिदेविमणोहरियाओ	णियपुत्तीओ जिह धरियाओ ।	
वालस्स य राइयं सम्माणं	मयरद्वयपडिवसिसमाणं ।	5

११ ABC सज्जणं १२ C ग्रहयइ.

१. १ E जावहिं आलावहिं. २ ABD तावहिं. ३ E गुणु. ४ E अणंगइ. ५ E गच्छंतिहिं गय. ६ E किह. ७ CE मयणसरु. ८ E तिहुवणरइ.

10 १ D सुयणाणंदउच्छाहो. २ BCE मुद.

ता नं भुंजियभोयसुहाणं
बहुघणइतो वणिवरउत्तो
विहुरविरामं दाउं हेमं
उइओ रंदो नं छणइंदो
महुरं गुणिणा जलहरछुणिणा
इत्थु पुरे णवणीलारामे
णिवसामो^१ तुह पायच्छाय
पहुकेराय थक्को वणिओ
कोऊहलयं किं ते दिट्ठं
रम्मयगहणे अत्थि तिसिंगो
तस्स तले हल्लियरंभवणं
सव्वसुवण्णमयं मणिसिहरं
चोअं तस्स कवाउं दिणं
अच्छइं ढंकियं णत्ताहं
अवरो धरियसरासणवाणो
अपुसियणयणं^२यंसुअपिअं

णंदावासे णिवसंतानं ।
भवणं पत्तो सायरदत्तो ।
संसियरधामं मोसियदामं ।
अणियाणंदो दिट्ठो णंदो ।
ढोइयमणिणा मणियं वणिणा ।
कोइलकलरवविलसियकामे ।
खंडियचोरजारजायाय ।
अण्णेसि रइवईणा मणिओ ।
ता वइसेण विसिट्ठं सिट्ठं ।
सिहरीतुंगो छित्तपयंगो ।
भूतिलयं विमलं जिणभवणं ।
णववासरयरकररासिहरं ।
इदस्स वि कुल्लिसेण ण भिण्णं ।
अरइयजिणमुहदंसणलाहं ।
समरो मोरपिण्णं परिहाणे ।
अण्णायं णिव घोसइ णिअं ।

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यत्ता—ता कुंजरलीलागामिणिहिं सहुं सेणें सहुं णियकामिणिहिं ।

सहुं मित्तें माणिणिमणमहणु गउ वम्महुं तं गिरिवरगहणु ॥ १० ॥

11

He sees the Jina temple the doors of which were shut for ages but which gave way at his touch. He then sees the Bhilla who was pining in the separation from his wife and was crying for help.

पत्तउ दिट्ठी वणमंडियरस
कहमदुग्गमरंजियमहुयर
हरिणहदलियकुंभिकुंभत्थल

गयरयंहयचुयंणवचंदणरस ।
फलिहसिलायलसंडियसुरवर ।
विलुलियरत्तलित्तमुत्ताहल ।

१ E सिसियर. ४ C °कुणिणा. ५ AB णिवसामे. ६ C रंजिय; ABD रंजिय. ७ C अणिसि;
E अण्णेसे. ८ C रइवयणा. ९ E तिसंगो. १० C जुअं. ११ E अच्छय. १२ C पिच्छ. १३ C
सुअंभु; E जुअंभु वपिअं. १४ E वम्महो.

11. १ E रह. २ E जुअ.

पही काणमहि जोयतें	दिहुड जिणवरभवणु भमंतें ।	
बहुसंधियदुक्खियरयसाइं	करफंसेण गयाइं कवाइं ।	5
दिहुड चंदप्पहपडिबिबड	णं ससिबिबेड जसणिउरुंबड ।	
अहिं जहिं वीसइ तहिं तहिं चंगड	पण्णासुत्तरधणुसयतुंगड ।	
अहिसिचिउ तं पुज्जिउ बंदिउ	अप्पाणउ णिरु गरहिउ णिंदिउ ।	
हो किं समें अयसंसमें	किं सोहमों पुणरवि भमों ।	
किं नेहें वडियसिबिणेहें	किं देहें जीवियसंदेहें ।	10
इज्जेउ चत्तसारु संसारउ	महु चंदप्पहु सरणु भडारउ ।	
पुणु वीणावज्जे सियसेविउ	णच्चवियउ तिण्णि वि महुंएविउ ।	
कीलीकमलणिहियवहुसीसैं	णिमंतेण तेण जुवईसैं ।	

यत्ता—ता दिहु पुलिंदउ वीणमणु सर्बरीविओयसिहिदहुतणु ।

परितायहुं परितायहुं मणइ णिसुणंतहं कारुणउ जणइ ॥ ११ ॥ 15

12

Nagakumara visits the habitation, in Patala, of the demon who had carried away the Bhilla's wife.

सो पुच्छिउ किण्णरिभसारें	मणु किं वणु बहिरिउ पुकारें ।	
अवइ चिलाउ पंतु भाभासुरु	कालगुहंते वसर भीमासुरु ।	
सरलकमलदलदीहरणेत्ती	तेण महारी पणइणि हित्ती ।	
वीणुद्धरणु भडारा भावहि	जइ सकहि तो लहु देवावहि ।	
ता तं वणयरवयणु पडिच्छिउ	भोयणु तहो वणयरहो पयच्छिउ ।	5
सइं भुत्तउ भुत्तुत्तरकालए	सहुं वोलें पइंसरिधि पयालए ।	
पार्यालि दाणवैभवणुल्लउ	दिहु अविद्धपुच्छु अइमल्लउ ।	
पंचवण्णधयवडहिं पसाहिउ	मोसियेकणरंगावलिसोहिउ ।	

१ D° विविउ. ४ E° सोत्तर. ५ E इज्जिउ. ६ C विनि वि णियदेविउ; E तिण्णि वि णियदेविउ.

७ C कीला. ८ E समरी. ९ E° हो.

12. १ C इत्यु. २ E इत्ती. ३ E तें. ४ ABC बालि. ५ E पयसरिधि. ६ DE पायाळें.

७ E दाणुव. ८ BD अइद्ध; C अइद्ध. ९ C मुत्तियकरणंगावलि.

नवकप्यहुमपल्लवतोरणु वीरु णिहालिवि ण किउ णिवारणु ।
 कट्टघडिउं णं जीवें मुक्कउ थिउ पडिहारु बोरि तुण्हिक्कउ । 10
 गय विण्णि वि जण वीर महाइय असुरत्थाणु खणेण पराइय ।
 घत्ता—वम्महदंसणे उक्कंठियउ सीहासणे असुरु ण संठियउ ।
 सुरसमरसर्पहि अणिट्टियउ अग्घंजलि करिवि समुट्टियउ ॥ १२ ॥

13

The demon honours Nagakumara; the Bhilla's wife is restored to him and the prince acquires a sword, a couch, and many other gems.

दिण्णउ आसणु किउ संभासणु रयणविहुसणु मणहदं णिवसणु ।
 असिवरु सूरहं सुरहं वि णिम्मलु रयणकरंडणामु सेज्जायलु ।
 लइ लइ ललियलील ललणावर कयंकुसुमसरपसर करिकरकर ।
 रक्खियाइं मइं तुज्जु णिमित्तें अवहारहि पडु दिव्वें चित्तें ।
 जं किउं मइं वणयरपियहारणु तं पडु तुम्हागमणहो कारणु । 5
 ता मयणेण अणिउ मणहारिणि देहि समेरि समरहो सुहकारिणि ।
 सा वि समप्पिय तेण तुरंतें भित्तें अवलोइय विर्यंसंतें ।
 पुणु पडु पभणइ दणुय णिरिक्खहि अज्जं वि रयणइं तुहुं परिरिक्खहि ।
 अग्गइ वालहो विणउ करेज्जसु एयइं एयहो आयहो दिज्जसु ।
 घत्ता—तं तिहुयणरइ कण्णारयणु तं मंडलग्गु तं मणिसयणु । 10
 मयणहो जि हुंति गइराइंयहो जगे पुण्फयंततेयाहियहो ॥ १३ ॥

इय नायकुमारचारुवरिण्णं णण्णणामांकिण् महाकइपुण्फयंतविरइण् महाकवे
 कण्णारवालदिह्वमेज्जालंभो णाम पंचमो परिच्छेड समत्तो ।

॥ संधि ॥ ५ ॥

१० A घडि. ११ C वारे.

18. १ C मणहर°. २ CE सूरहासुरविणिम्मलु. ३ E कइ. ४ C मइं किउ. ५ ABD सपरि.
 ६ C. E. विहसंतें ६ E अज्जु वि. ८ E तिहुवणरइ. ९ D राययहो; E राहियहो.

VI

1

Nagakumara visits the cave called 'Kanchana Guha'.

नेहणिबंशु णिउंजिबि भीमासुरमणु रंजिबि ।

सवणहिययहरु बोह्लिवि कालगुहाणु मेह्लिवि ॥ भुवकं ॥

णिमांतें जंतें विडलवहे	केसरिकिसोरकयहरिणंवहे ।	
सिरिणायकुमारें पुच्छियउ	अच्छेरयणिलउ णियच्छियउ ।	
जइ तो तुहुं महु सच्चउ कहहि	उबयारिहे किं हियवउ रहहि ।	5
ता दूरंतरे थाएवि चविय	सवरें कंचणगुह दक्खविय ।	
वालें सहुं गउ कंपियसिहरि	तहिं हसि पइट्टउ पुरिसहरि ।	
मणिरसणाकिंकिणिणीसणिय	देवय णामेण सुदंसणिय ।	
गहियंगवससंसहरमुहिय	चह्लिय रइरमणहो संमुहिय ।	
लहु अम्मागयपडिबसि कैय	आघोसइ सइं भो चत्तभय ।	10
णमितित्थहो लम्विवि णिउंणमइं	मइं रक्खियाउ विज्जाउलइं ।	
हुंउ मल्लउ आयउ जं णिवइ	भो भो सुंदर तुहुं विमलमइ ।	

घस्ता—ता पभणइ मयरद्धउ

णिरवसेसु सुरसारिय

कहिं महु विज्जाउ सिद्धउ ।

भणु संबंशु भडारिय ॥ १ ॥

2

Sudarsanadevi tells Nagakumara how Jitasatru, the son of Vidyadhara Vidyutprabha, acquired vidyas there.

ता कहइ सुदंसण मयपउरे	इह रययमहीहरे अलयउरे ।
विज्जाण्णहु णामें अयरवइ	तहो विमला गेहिणि हंसगइ ।

1. १ D omits भुवकं. २ C हरिणि. ३ E अण. ४ D वणु. ५ E गय. ६ E णउणमइ.
७ E तुहुं.

जियससु पुंसु इत्थाइयउ
 एत्थत्थए णमिणाहहो णविउ
 पयघयवहिदुंइहिं मिळ्ळियउ
 सुखोयणु भोयणु अहिलसिउ
 सायारह बारह गलिय तैहो
 सुंसुक्खरु अक्खरु झाइयउ
 किं किज्जइ पेसणु देव भणु
 ता तासु इत्ति सुसंतियउ

महु केरइ मणे सम्माइयउ ।
 एत्थत्थए मंतु तेण जविउ ।
 सउवीरें णीरें उल्लियउ ।
 मासुल्लउ रहिरुल्लउ सुसिउ ।
 णिम्मच्छर वच्छर सुंदरहो ।
 विज्जाणिउ रुंवरुं आइयउ ।
 जा घोसइ दिव्वपुरंधिगणु ।
 जगपूरहं तूरहं सहु सुउ ।

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घस्ता—तेण सणियहि णियच्छिय
 उट्ठिउ भुअंणविमइउ

आलोयणिय पपुच्छिय ।
 किं वायउ तूरयसइउ ॥ २ ॥

3

Jitasatru's panegyric of sage Suvrata.

सा भासइ जायरयव्वयहो
 सविसायकसायरायहरहो
 तहिं जायउ विविहसुरागमणु
 ता णिग्गउ सो गैउ जोइयउ
 संथुउ परमेसरं तुहुं सरणु
 रयजलवाहहो बैइउ वरणु
 पइं एंतुं णिवारिउ जमकरणु
 पइं ण लयउ मणिकणयाहरणु
 पइं मणिय णउ णिवसिरि तणु वि
 तुहुं दुज्जणसयणे^१ समाणमणु

उप्पण्णउ केवलु सुव्वयहो ।
 परमेट्ठिहे णमिजिणगणहरहो ।
 बहुतराणिणायभरियभुभणुं ।
 केवलि केवलसिरिराइयउ ।
 पइं भिण्णउ इंदियणाणवरणु ।
 विइंसिवि घल्लिउ भवमरणु ।
 पइं पंचविहु वि णिज्जिउ करणु ।
 पइं ण कियउ णियदेहहो भरणु ।
 माणिक्कु वि सरिसउ तुह तणु वि ।
 तुहुं मंदरधीरु महासमणु ।

8

10

घस्ता—तुहुं कयसाहुपसंसए
 सुव्वय मुणिवरसारउ

जिण भूसियउ अहिसए ।
 तुहुं सोधमुं मडारउ ॥ ३ ॥

2. १ C omits पुत्तु. २ E केरए; D केरउ. ३ C बुद्धहिं. ४ CE मेळियउ. ५ C लंहो. ६ A सुर-
 सुक्खरुक्खरुज्जाइयउ; B सुररुक्खसुक्खरु झाइयउ; DE सोक्खरु. ७ E रुविउ. ८ C सुसंते
 सुउ; E सोतत्ति. ९ E भुवण.

3. १ D जयरविगुणगणहो. २ C मुयणु; E भुवणु. ३ C गउ. ४ MSS. परमेसर. ५ ABD
 बहु उवरणु. ६ C इंतु. ७ E सयणि. ८ ABD महासणु. ९ E सोधम्म.

Suvrata's lecture on the transitory nature of worldly acquisitions.

अंतेउरु अंतेउरु हणइ	खयकालहो आयहो किं कुणइ ।	
सण्णाहु कयंतहो किं करइ	छत्तै छांयउ किं उवयरइ ।	
णउ कैहिं मि मरणदिणे उव्वरइ	चमराणिलु सासाणिलुं धरइ ।	
सुँहु रायपट्टबंधे वसइ	किं आउणिबंधणु णउ ल्हसइ ।	
भणु किं करंति णिब्भयकरहं	णिवकिंकर वइवसकिंकरहं ।	5
काले हणण हय किं ण हय	महिहरसमाण गर्यघड जि गय ।	
ण रहेहिं रहिज्जइ जमँहु बहु	किं मणुर्यहं लग्गउ रज्जगँहु ।	
होइवि जाइवि सहस सि किह	रायत्तणु संझाराउ जिह ।	
ल्लिहउ णरु णियभयवसघुलिउ	णंउ पंतु मिञ्जु दुग्गे खलिउ ।	
पँहवंतु सेयवेयंकियउ	चिंथे ^{१२} खयचिंधु ण ठंकियउ ।	10
असिपाणिणण गुरुपावतरु	परिवड्ढइ पसरियदीहकरु ।	
तहो केरउ कैडुयउ दुक्खफलु	भक्खिउ वंकावइ सुहकमलु ।	
बत्ता—रज्जकंसण गहिय णिव	भणुहुंजियलच्छीसिव ।	
णौरयगणहणहणरवे	के के पडिय ण रउरवे ॥ ४ ॥	

Jltasatru's renunciation and instruction to the Vidyas to await the advent of Nagakumara.

परमेसर दुक्किउ अवहरमि	किं रज्जे हउं जिणतउ करमि ।	
ता मुणिणा जाणितु चरमतणु	तं दिण्णउ बहुविहसीलगुणु ।	
इंदियसुहतरुपल्लवरसिउ	मणवारणु ते णाणंकुसिउ ।	
सज्झायसुणियलणिरोहियउ	पवयणवयणैहिं संबोहियउ ।	
सुहझाणखंभि बंधिवि धरिउ	मुणिमेट्ठे वज्जियदुच्चरिउ ।	5

4. १ A उव्वयरइ; C उव्वरइ. २ E कहमि. ३ E सासाणिक ४ BD सह. ५ E कालेण एण. ६ E चडिय. ७ C जमहो. ८ E मणुवहं. ९ ABD रायगहु. १० ABCD एउ; E णउ हंतु. ११ E पडिहंतु. १२ C चिंथि. १३ कडयउ. १४ C रज्जकंसण गहिणिव. १५ E नारयरणहणहणुरवि.
5. १ E णाणंकुसिउ. २ E मुणिलय. ३ C वयणहं.

ससैहार्धे मर्गे परिठविउ
 विण्णाणभोयवरदाइणिउ
 पैमणंति रई जिणसासणए
 भणु भणु एवहि कहो अवयरहुं
 सीसै गुरु पुच्छिउ दुरियहरु
 गुरु कहइ विणासियमयणमए

घत्ता—पुत्तु जयंघररायहो
 एयहं पेसणु देसइ

भणु किं ण पाउ धम्मै खविउ ।
 तहिं अवसरि आयउ जोइणिउ ।
 तुम्हं अम्हं णउ पेसणए ।
 आणसउ तुह दासिउ करहुं
 एयहं को जोग्गउ पैवरु णरु ।
 णिव्वुई जिणवरे बावीसमए ।

10

होही लच्छिसहायहो ।

आहिकुमार पहु होसइ ॥ ५ ॥

6

The Vidyas.

परमीमंयरु
 जांपं रिसिणा
 मणि कंप्पियउ
 आसावसणा
 वीहरणहरा
 बहुजंपणिया
 कंकालिणिया
 संयसूलिणिया
 भीसावणिंया
 विहावणिया
 उम्मोहणिया
 अँक्खोहणिया
 आरोहणिया
 रिउमारणिया
 महिदारणिया

विज्जाणियरु ।
 णिज्जियवरिणा ।
 महु अप्पियउ ।
 एयडियदसणा ।
 पिणलविहुरा ।
 बहुलोयणिया ।
 कावालिणिया ।
 लंबिरथणिया ।
 संतावणिया ।
 सम्मोहणिया ।
 संखोहणिया ।
 उत्तारणिया ।
 संबोहणिया ।
 णिहारणिया ।
 णह्वारणिया ।

5

10

15

४ C सुसहावे. E सुपहावे. ५ This line and the next are incomplete in C.

६ E *हे. ७ AE पवरणरु. ८ C णिव्वुए.

6. १ D भीमायरु. २ D जायं. ३ B कंप्पियउ. ४ C पिणल. ५ AB omit this, while CE read सहसूलिणिया. ६ AB उम्मोहणिया; E omits this line. ७ E आखोहणिया.

जलतारणिया	सरवारणिया ।	
अस्तिथंभणिया	रयंभणिया ।	
बलसुंभणिया	खलंभणिया ।	
जमसंभलिया	जालावलिया ।	
मयंविभलिया	फणिमेहलिया ।	20
लीलाललिया	मरुचंभलिया ।	
दादुज्जलिया	रंविज्जलिया ।	
सब्वोसाहिया	वीसासुहिया ।	
तारुणहरी	बहुरुवधरी ।	
अंधारयरी	चंदकसिरी ।	25
कोवारणिया	धरवारणिया ।	
गहणासणिया	कहपेसणिया ।	

वत्ता—सुरणरविसहरपुज्जउ
देविउ गुणसंपुण्णउ

लह लह पयउ विज्जउ ।
तुह पुण्णेण जि दिण्णउ ॥ ६ ॥

7

Nagakumara accepts the Vidyas but directs them to await his orders there. He then visits the cave called 'Kalavetalaguha', and acquires much wealth. He also sees the old bow of Jitasatru in the 'Demon hole'.

तं सुंणिवि पर्याबंधुरु चवइ	परं दिण्णु पडिच्छिउ मइं विलइ ।	
अच्छंतु ताम तुह गिरिविधरे	जयमंगलरवगंभीरयरे ।	
संगामरंगपरिममणपडु	देज्जसु जइयहुं आवइ सुहइ ।	
भइ सुंदरि अवरु वि अच्छरिउ	ता ताए कुमारहो वज्जरिउ ।	
एत्थत्थि कालवेयालगुह	तहिं जाइवि पइसहि चंदमुह ।	5
तो तहिं जि पइट्टउ चंडभुउ	वेयालं थुइवयणेहिं थुउ ।	
जियससुहे केरी दविणणिहि	तहो ढोयउ हुंउ पक्खविहि ।	
रयणीयरु पुच्छिवि लयउ वसु	णियपुण्णसुवण्णपवण्णकसु ।	

८ E रह°. ९ E खलमंभणिया. १० D मयविभणिया; E मयविभलिया. ११ E रय°.

१२ C omits this. १३ CE गुणविविण्णउ.

7. १ ABCDE निमुणिवि. २ E पयबंधुरु. ३ E होउ.

तर्हि हुंतैउ सुंदरु नीसरिउ
कमकीलपै पहणिवि णट्टमउ
धणु दिट्ठउ पुणैरवि तर्हि ठविउ
पडिणिग्गउ तं^१ गउ जिणभवणु
णियपियसाहसविभियमईहिं
आयण्णिउ वइयरु गोहिणिहिं

यत्ता—आणंदंघिवकंदउ
पहुणा वाहिगंइंदउ

तकरक्कससविवरु पईसरिउ ।
महिघित्तउ ठंडरु कट्टमउ ।
जिह जियससुहें चिर णिम्मविउ ।
ससिमिरु संपत्तउ गयगमणु ।
किण्णरिमणहरितिहुयणरइहिं ।
संचल्लिउ पहु सहुं वाहिणिहिं ।

हरिणसिंगखयकंदउ ।
पुच्छिउ मग्गु पुल्लिउ ॥ ७ ॥

8

Nagakumara is visited by Vanaraja.

जर्हि काणणंते णग्गोहतुरु
दिट्ठउ परमेसरु कुसुमसरु
आपसपुरिसुं परियाणियउ
तं दिट्ठु जयंधरणिवतणउ
पुच्छिउ कामें किं आइयउ
मंडलिउ कहइ णियगोत्तकउं
वणमाला बाला महु धरिणी
तहे तुहुं वरु जोइहिं भासियउ
संदरिसियसीहवग्गमुहहो
एत्थु जे^२ पयडियपरिपिक्कदले

यत्ता—इय सहिणणें जाणियउ
महु भिच्चयणें संभाणियउ

तर्हि हुंतउं पल्लट्ठिउ सवेंरु ।
आवासिउ सणहं जणत्तिहरु ।
भिच्चहिं जाइवि परियाणियउ ।
ससकेउ देउ किं सो मणउ ।
को तुहुं विणैपण विराइयउ ।
गिरिसिहरणयरे वणराउ हउं ।
लच्छीमइ सुय णयणहिं हरिणि ।
पइं समरहो विरहु विणासियउ ।
लद्धउ विज्जंउ कंचणगुहहो ।
आवेप्पिणु थिउ वडतरुहे तले ।

आसि रिसिहिं वक्खाणियउ ।
तेण बप्प सम्माणियउ ॥ ८ ॥

9

Vanaraja entertains Nagakumara and marries his daughter Lakshminati to him.

पणवेप्पिणु कामिणिकीलणहो^३णिउ तेण कुमारु णिहेलणहो^४ ।

४ CE होंतउ. ५ CE कीलहं. ६ C पुण. ७ C गउ तं. ८ E° हे. ९ C गोहिणिहिं.
१० E गंयदउ.

8. १ C होंतउ. २ C समर. ३ E सिमिर. ४ AE पुरिस. ५ C परिमाणियउ; D पहु आणियउ;
E परिजाणियउ. ६ C तणुउ. ७ C विणएविणु राइयउ. ८ C जोयहिं. ९ E कंचणु विज्जउ गुहहो.
१० E जि परिपाडि रि पिक्कदले.

9. १ E° हे.

बहिं णहविउ विलेवणु ढोइयउ	देवंगु वत्थु संजोइयउ ।	
आहरणु सरीरें विण्फुरइ	मयरद्धउ परहियवउ हरइ ।	
भोयणसंवार ससालणयं	विउलं गहण व्व ससालणयं ।	
मिहुणं पिव णेहभावभरियं	कव्वं पिव मत्तासंवरियं ।	६
गईकम्म व साउणिबंधयरं	णट्टं पिव णाणारसपवरं ।	
संज्ञामुह व्व अणरंजणयं	कातंतं पिव कर्यविजणयं ।	
वरकइविस्तं पिव विमलपयं	केसरिकुल व्वं णिण्णट्ठगयं ।	
भुसं पंविदियसुक्कयरं	दिण्णं कोसं वेसं णयरं ।	
वत्ता—अण्णहिं दिणे करिवरगइ परिणाविये लच्छीमइ ।		१०
सो वम्महु सा रइ सइ किं वण्णमि हउं जडकइ ॥ ९ ॥		

10

Nagakumara meets sage Srutidhara and listens to his religious discourse.

वरभवणजाणवाहणसयणासनपाणभोयणार्णं व ।

वरजुवइवत्थभूसणसंपत्ती होइ धम्मेण ॥

घृतप्लवग्नावितगारुडोदनं दधीन्दुकुन्दोज्ज्वलकांतिपेसलम् ।

मरीचिखंडाम्लितशाकसंयुतं ददामि दंदास्यति यः स धन्यः ॥

अण्णहिं वासरे कयवयकिरियउ	सुइहरु णामें परमाइरियउ ।	६
णंवणवणे फलिहसिलायलप	उवविट्ठउ ससहराणिम्मलप ।	
हसचिंधे विट्ठिहें ढोइयउ	पुणु पुणु वंदिउ पोमाइयउ ।	
पुच्छियउ धम्मु जइ वज्जरइ	जो सयलहं जीवहं दय करइ ।	
जो अलियपयंपणु परिहरइ	जो सच्चसउच्चें रइ करइ ।	
पेसुण्णउ कक्कसवयणासिहि	ताडणबंधणविहवणविहि ।	१०
जो ण पउंजइ खयमीरुयहं	दीणाणाहहं पसरियकिंवहं ।	
जो देइ महुव कवणावयणु	परदव्वे ण पेइइ कह व मणु ।	

२ C omits the portion from विण्फुरइ to भोयणसंवार in the next line.

३ BD भोयणयंवार. ४ D संवरियं. ५ E गयकम्म व. ६ E कयवंजणयं. ७ A कुलत्थ.

८ MSS परिणाविउ. ९ CE सइ रइ.

10. १ CE मंजुवाजनं. २ E ददामि. ३ C सुअहरु; E सुवहरु. ४ E परमायरियउ. ५ E जोइयउ.

६ E*ए. ७ E मीरुवहं. ८ C रुवहं; E उयहं.

वज्रह्र अक्षु गियपियरवणु

जो न धिवह्र परकलसे नयणु ।

जो परवणु तिणसमाणु गणह

जो गुणवंतउं भसिय धुणह ।

घत्ता—एयहं धम्महो अंगहं

जो पालह्र अविहंगहं ।

15

सो जि धम्मु सिरि तुंगहं अण्णु किं' धम्महो सिंगहं ॥ १० ॥

11

On inquiry the sage relates the history of Vanaraja's ancestors.

आउच्छिउ पुणु मयणेण जह

वणराउ चिलाउ किं न णिवह्र ।

किं णरवह्र कहिं वि वसंति वणे

णउ फिट्ठह्र वट्ठह्र भंति मणे ।

ता पमणह्र मुणि सुणि विविहघरे

सुपसिद्धपुंडवव्रणणयेर ।

अवराहंउ महिवह्र छिण्णवुहु

सो सोमवंसरुहु सोममुहु ।

देविउ सच्चवह्र वसुंधरिउ

णेहुज्जल सासवसुंधरिउ ।

5

तहे एकहे' अहबलु भीमबलु

अण्णेकहे' णंदणु दलियक्कलु ।

रिसि जायउ इंदियपसरु ह्रिउ

अवराहउ रज्जु मुणवि थिउ ।

भीमाबलि भुयबलि चालियउ

अहबलहो' रज्जु उडालियउ ।

अहबलु बलेण सहुं णीसरिउ

एत्थेत्थ वण्ण सो अवयरिउ ।

घत्ता—कुसुमियफलियमहावणु

वण्णफुल्लविविहावणु ।

10

वडुववहारपवट्ठणु

एउ तेण किउ पट्ठणु ॥ ११ ॥

12

Nagakumara sends Vyala against Somaprabha, king of Pundravardhana for getting the kingdom restored to Vanaraja.

एत्तहिं सो राणउ भीमबलु

जामच्छह्र पालियधरणियलु ।

ता तासु महामीमंकु हुउ

तणुरुहु णं सुरवरु सग्गच्चुउ ।

तहो सोमप्पहु णं णवतरणि

सो संपह्र तहिं पालह्र धरणि ।

तिहिं' एत्थु वि रायहो अहबलहो

सुउ जाउ महाबलु परबलहो ।

तहो जायउ णंदणु गुणभरिउ

वणराउ णाहं सुरु अवयरिउ ।

5

१ C संखाहिउ तिणसमाणु. १० C° हं. ११ E° वि.

11. १ A कज. २ E° रायउ, ३ E° हि. ४ A बालियउ. ५ D° हु.

12. १ O एत्तहे. २ ABD वरणिच्छु. ३ ABCE omit this and the following line.

जिम तित्थु पत्थु रजंतरहं	गय वप्य जयारि गिरंतरहं ।	
तं गिसुणिधि गंपि गिहेलणहो	सुहु चितिय गियमणे ससयणहो ।	
मयरदण भइ सहियउ	तुहुं विकमेण णं भहियउ ।	
तुहं मइयए अल सेवेति गिरि	भुंजंति समेइणि सुयंण सिरि ।	
तुहं लग्गणतरुवरं सज्जणहं	तुहुं कालसप्पु किर दुज्जणहं ।	10
जैज्जाहि वप्य देदेहि महि	ससुरहो रिउ मारिधि लच्छि सहि ।	
वरकंतिप ससहरकंतिहर	पुह पुंहुं पुंढवदणु पंवर ।	
वसा—ता पसाउ पभणेविणुं	पडुकमकमल णवेविणुं ।	
गउ दुल्लंघंपयारउ	पुरवर ससुहे केरउ ॥ १२ ॥	

13

Vyala at Pundravardhanapura tries to achieve his object by peaceful persuasion, but fails.

भडो बालणामो	अरीणं विरामो ।	
पराभेयथामो	स रामाहिरामो ।	
पइडो समग्गं	णिवत्थाणमग्गं ।	
णिणा तेण उत्तं	अहो रायउत्तं ।	
असकं विसकं	अवकं विवकं ।	5
कुलायासचंदं	मइयं ^१ णरिंदं ।	
जसेणं बलक्खं	पयाबंघुरक्खं ।	
ण किं वेसि वीरं	सुरिंदिधीरं ।	
सैरिखीसमिद्धो	तुहं सो विरुद्धो ।	
अडे ^२ पुंजिऊणं	गए सज्जिऊणं ।	10
हए हकिऊणं	रहे जोसिऊणं ।	
बलं बुज्झिऊणं	रणे जुज्झिऊणं ।	
भयं भज्झिऊणं	ममं णिज्झिऊणं ।	

४ CE तेलु. ५ E० हं. ६ CE चितिव. ७ ABDE तुहुं. ८ C सोवेति. ९ OE सुवण. १० A omits वर. ११ E ०हो. १२ E मज्जाहि. १३ D पुह. १४ C ववर. १५ CE ०णिणु. १६ ABD दुल्लंघु.

13. १ E विवक. २ ABCD मइय; ३ E omits this and the next line. ४ AB अहो.

महि भुंजणंतो	अहं ते कयंतो ।	
अरीसेण घुट्टं	असत्तं सेंघुट्टं ।	15
अणेयं अबंतो	मयं णिव्वहंतो ।	
समुज्जायहाणा	ण वीलाविलीणो	
महंगो सुदीणो	धराओ णिहीणो ।	
तुमं तुज्झ राउ	मयं पायराउ ।	

घत्ता—कुद्धु अबद्धपयंपिरु	दुद्धरमच्छरकंपिरु ।	20
धूर्वउ माणु विहंढिवि	धल्लु दंढिवि मुंढिवि ॥ १३ ॥	

14

Vyala vanquishes the forces of Somaprabha who then renounces the throne and becomes an ascetic.

तं णिसुणिवि उट्ठिय आणयर	करवालसूलससमुसलकर ।	
बहरिहिं वेढिउ चउविसिहिं सूं	णं ठंकिउ णहे जलहरिं सूं ।	
असहियककसकरटकरहो	आसि कासु वि हित्तउ किंकरहो ।	
रंगइ णिगाइ वंचइ बलइ	उल्लइ भिइइ मड पडिबलइ ।	
सुंमइ रंमइ अपिबि धरइ	पच्चारइ मारइ हुंकरइ ।	5
संचूरइ जूरइ वाहरइ	वलवट्टइ लोहइ णीसरइ ।	
विणिवारइ दारइ पइसरइ	छिइइ भिइइ कहिरं तरइ ।	
दीहरमासुरकरवालकर	णं विज्जुभिइसिउ अंबुहर ।	
आवंतु राउ रोसें फुरिउ	सहसा वालें बंधिवि धरिउ ।	
मुसलेण किं ण सो ताडियउ	महि हित्ती अणे विष्माडियउ ।	10

घत्ता—ससि व विडणें णिपहु	करिवि मुकु सोमण्णहु ।
तेण वि पासि तिगुत्तहो	वउ लइयउ अयवंतहो ॥ १४ ॥

५ CE सघुट्टं. ६ ABC omit समुज्जोयहीणो; D समुज्जाय. ७ ABC omit महंगो सुदीणो. ८ C दलउ; E दलहो.

14. १ DE आणायर. २ E वीर. ३ D जलहरेहिं. ४ C भूरइ; ACD also मूडइ. ५ D कहिरं. ६ ABE विज्ज.

Vanaraja is crowned king of Pundravardhana. King Vijayasimha of Supra-
tishthapura, his wife Vijayasena, and sons Achheya and Abheya. Arrival
of Muni Somaprabha.

दु श्चिय इति गर्दओ साहसतुंगाण धीरपुरिसाणं ।

वेल्लहलकमलहत्था रायसिरी अहव पँव्वज्जा ॥

साणिहियउ मणि जिणु दिव्वझुणि
हकारिउ पट्टु अवरु वि ससरु
रायहरे गीयमंगलगहिरे
पत्तहे वि पवरसुं पइट्टपुरे
पट्टु विजयसीडु घरसरकरिणि
दुण्हं पि अँछेयाभेय सुयं
एकहिं दिणे जाणवि वे वि जण
थिय ते जिणभवणे छुहाधवले
उवसमहर पँडियउ पँडियउ
आपउ छुडु छुडु उवविट्ठं जहिं

जायउ णिमांथु महत्थु मुणि ।
आयउ णं सुरवरिंदु ससुण ।
वणरायहो पट्टु णिवडु सिरे ।
रायालँ ए भेरीरवमुँहुरे ।
तहो विजयसेण णामँ धरिणे ।
संजाया वटपारोहभुर्यं ।
जिणवंदणहत्तिप सुद्धमण ।
टणटणटणंतघंटासुहले ।
गुरुणा सहुं मेइणि हिंडियउ ।
पणविउं कुमारजुयलेण तहिं ।

5

10

अत्ता—वउविहसिद्धाराहणु

दिट्ठउ सिरिसोमप्पहु

णियसेयंसपसाहणु ।

णं बीयउ सोमप्पहु ॥ १५ ॥

16

The princes learn from him about Nagakumara.

जोइयं सुरुवयं
बालपहिं जंपियं
लक्खणं कियंगउ
धीरिमाए मंदरो
रइयकम्मसंवरो

लोयचोज्जभूवयं ।
हा विहिस्सं विप्पियं ।
दिण्णवेरिभंगउ ।
परिसो वि सुंदरो ।
किं हुओ दियंबरो ।

5

15. १ E साहसिओमाणधीरपुरिसाणं. २ E पडिवज्जा. ३ D छुपइट्टु; E छुवइट्टु. ४ E रायालँ. ५
५ E महुरे. ६ E * अ. ७ E पडियउ. ८ C मेयणि. ९ ABCE उवविट्ठु. १० C पणविय.
११ D तिलि.

16. १ C लोइयं. २ CE भूवयं ३ D विहस्स; E वियस्स.

किं ण भुत्त मेइणी	दिव्वमोयदाइणी ।	
लोणसायरांतिया	हेमसारवंतिया ।	
तं सुणेवि जोइणा	भासियं विराइणा ।	
एसं पुंडवद्धणे	पत्थिओ महावणे ।	
एणआरिकंधरो	रायओ जयंधरो ।	10
तस्स णंदणो सरो	लच्छिपोमिणीसरो ।	
तस्स किंकरो वरो	सुट्टबद्धमच्छरो ।	
तेण णिज्जिओ इमो	संगरे सविक्रमो ।	
लज्जिऊण संजुओ	जायओ तओजुओ ।	
णानमग्गआसिओ	सुण्णरण्णयासिओ ।	15

घत्ता--ता उप्पण्णविवेयहिं उच्चु अछेयाभेयहिं ।
जसु भिच्चै रणे रुज्झइ सोमप्पहु पहु बज्झइ ॥ १६ ॥

17

Achheya and Abheya visit Nagakumara and take up service under him.

अग्गहं सो राणउ जयविजइ	इय भणिवि बे वि मायंगगइ ।	
पिउ एणवेत्थिणु गय विविहजणु	पुरु विउलु पुंडवद्धणु सवणु ।	
थिय णायकुमारदुवारे णर	हत्थि वं दाणुल्लिये लंबकर ।	
पडिहारै रायहो वज्जरिउं	परमेसर पुरिसजुयलु धरिउ ।	
अच्छइ दुवारि भणु किं करमि	किं पइसउ किं अज्ज वि धरमि ।	5
पहुणा पउत्तु दक्खवहि लहु	भइसंगहु भूसणु वप्प महु ।	
परियाणिवि णिवइहे मणचरिउ	ते बे वि तासु दाविय तुरिउ ।	
एणवतं दिट्ठु जिताहवेण	सुग्गीवहणुव णं राहवेण ।	
णायकुमारं पहासियमुहेण	सपसापं अइगुरुआयरेण ।	
आसणतंबोलइं दिण्णाइं	णयणइं णेहं वित्थिण्णाइं ।	10 *

४ E *वणिगया. ५ CE एसु. ६ CE संजओ.

17. १ C विजइ. २ C य. ३ E दाणुल्लयलंबिकर. ४ E *मउ. ५ ABCDE omit this line and D gives it in the margin. 6 E* गाइं.

रहवहणा पुच्छिय दिण्णविहि
आया किंकर करवालधर
किं हकु पयाबंधुरु सुकिउं

तेहिं वि भासिय विसंतविहि ।
भुयबलपरियट्टियगरुयंभर ।
मुंजइ अण्णु वि विहिणा विहिउ ।

वप्ता—बहुरमणिहिं बहुरयणेहिं
परियरियेउं सो जंदइ

बहुभिषहिं बहुसयणहिं ।
पुष्कर्यंतु जो वंदइ ॥ १७ ॥

इय ज्ञायकुमारचारुवरिण्ण अण्णणामंकिण्ण महाकइपुष्कर्यंतविरहय महाकवे

विजाणिहिअछेयाभेयवीरलंभो जाम छटो परिण्णउ समत्तो ॥

संघि ॥ ६ ॥

VII

1

Nagakumara starts for Urjayanta mountain and reaches a poisonous mango grove.

लच्छीमइ पिउगेहे थविवि सुरासुरघंदहो ।

गायकुमार सवीरु गउ उज्जितगिरिन्दहो ॥ ध्रुवकं ॥

पणइणि पियवयणाहिं रंजेपिणु
वाँले समउ अछेयाभेयहिं
हुंदुहि गज्जइ वज्जइ झल्लरि
वग्गाइ भडबलु डोलइ मेइणि
हयउल हिलिहिलिसइवियारें
गय बिलंबिघंटाटंकारें
मग्गु ण सुज्जइ लोयणहारें
सहुं पहुणा साहणु वच्चंतउ
तहिं दिट्ठउ अंबयवणु केहउ
णावइ तिउरवइरिगलकंदलु
मुच्छियपडियभसलकसणुज्जलु
सोँ संपत्तउ विसतरुवरवणु
तडियइं दूसइं बहुमंडवियउ
बद्धा हरि मणैमुणियकुसासर्ण

जणणभवणे सहस सि थवेपिणु ।
तिहिं घराणिहिं सह ससहरतेयहिं ।
चल्लइ राणउ अरिकरिकेसरि ।
कंपइ फणिवइ जिज्जइ णाइणि ।
रहवर च.लेय चक्कचिक्कारें ।
किं पि ण सुम्मइं अलिमंकारें ।
उड्डियपयहयरयपम्भारें ।
अडेइ जलंती णामें पत्तउ ।
विसमरियउ विसहरमुहुं जेहउ ।
साहामयसुयचलपिंछुज्जलु ।
णरकंकालरासिपंडुरतलुं ।
णावइ हरसिरु हड्डिविहूसणु ।
मुंडियाउ दासी जिह थवियउ ।
णं कुसीस परिगणियकुसासर्ण ।

5

10

15

घत्ता—कुडिलंकुसवसपहिं णिचमेव पडिवणुणउ ।

हेत्थिहिं सोहइ दाणु जेहिं सबंधणु दिण्णउ ॥ १ ॥

1. १ E °वयणिहिं. २ A वाँले. ३ E अलग. ४ C ललंती. ५ A °तणु. ६ ABCE omit this line; D adds it in the margin. ७ E मणि. ८ E °णु. ९ D हत्वेहिं.

He encamps there and enjoys the poisonous mangoes without any harm.

भमियइं दमियइं सइं मुकइं	रहचकइं तुण्हकइं थकइं ।	
उग्गीवाणणु काणणे हिंइइ	कडुयवेलि णउ दंतहिं खंडइ ।	
करहुल्लउ वक्खारसु मग्गइ	अवरहिं मडुरहिं वेळिहिं लगाइ ।	
इज्झउ कइं केण ण याणिय	बोक्कडजडविडसत्थे माणिय ।	
कुंजर पउरु गवेसइ सल्लइ	जासु सरंते हियवउ सल्लइ ।	5
करहंहो पीलु गिरारिउं रुक्खइ	अण्णु ताप आसण्णु वि मुक्खइ ।	
घोलंतेण रुद्धभूभापं	फलपवालकिसलयसंघापं ।	
रत्तउ लंबमाणु णग्गोहउ	महिसिहिं भाक्खिज्जइ णग्गोहउ ।	
वुद्धरमारकिणं कियवरतणु	को वि धवलु माणइ कोमलतणु ।	
खरखरीहिं णिरु णिट्ठु भुकिउ	काणणहरिणहं कण्णे खुहंकिउ ।	10
राउ सपरियणु रसु आकंखइ	गरलंबयफलाइं आलुंखइ ।	
को वि ण मरइ णेय मुच्छिज्जइ	जगे चलवंतु पुण्णु किं छिज्जइ ।	
बोज्जविसेसरसेण य रसियउ	रायहो अग्गए थाइवि हसियउ ।	

वत्ता—दुम्मुहुं णामे भिल्लु तेण णाउ पञ्चारिउ ।

विसंअंबयवणु णउ णण लोउ संघारिउ ॥ २ ॥ 15

Five hundred warriors offer their services to Nagakumara. March to Antarapura.

गुरुतरुहलरसाविसवसभग्गा	माणव जमपुरपंथे लगा ।	
पेक्खु देव हड्डइं पुंजलियइं	पलइं पलंसिहिं गिद्धहिं गिलियइं ।	
मइं आहरणइं वत्थइं लइयइं	पइं पुण्णइं संपुण्णइं रइयइं ।	
वइरि ण पहरइ गियइ गियत्तइ	विसु वि अभियंरूवेण पवत्तइ ।	
णायकुमारु देउ दइयाहिउ	अण्णण्हो अण्णण्णे साहिउ ।	5

2. १ ABD विळिहिं. २ E रसंते. ३ E *हि. ४ A गिरालिउ. ५ BD महिसेहिं. ६ AB का वि.
७ C रड्डकिउ. ८ ABD विसु.
3. १ D पुंजवियइं. २ C पळासहिं गिद्धिहिं. ३ C पइं पुण्णइं रइयइं अभियं. ४ E *णि. ५ E अभियं पुण्णेण.

पक्षवत्तर्धरधरणीधीरहं
तेहिं णवेप्पिणु भणिउ भडारा
उज्जेणिहिं मुणिणाहें सिद्धउ
पुट्टि जणेसइ सो तुम्हहं पडु
जा पडिवण्णु तेहिं विजयाणउं
जतें रडु रडेण संदाणिउ

आयइ पंचसयइ वरवीरहं ।
अम्हइं किंकर देव तुहारा ।
विसहलुं जासु सरीरि पइट्टउ ।
तुहं दिट्ठो सि णाह णं महुमहु ।
भिच्चत्तणु ता विण्णु पयाणउं । 10
करिसंकडि करि कह वि डु णीणिउ ।

घत्ता—अंतरवणु संपत्तु जंतु जंतु रमणीसरु ।

अंतरपुरवरे अत्थि अंतरराउ णरेसरु ॥ ३ ॥

4

Nagakumara received by the king of Antarapura. The latter resolves to go to Girinagara to help the king against the attack of the king of Sindhu
Nagakumara expresses a desire to accompany him.

विजयविलासिणि नेहें लइयहो
घरि पइसारिउ मंगलघोसें
भणिउ पुरेसें सुहु भुंजंतइं
अहिणव तुम्हहं अज्जु जे आया
मंडलियहो अरिवम्महो जायहे
विलसियकामहें मज्झे खामहे
कुमरिहे कारणे मच्छरभरियउ
सिंधुविसयवइ विसममहाभडु
राउ पयंडपजोर्यणु वलियउ
अरिवम्महो साहिज्जु करेवउ
सुंयणमणींणयणहं वि सुहंकर

सो संमुहु आयउ रइइयहो ।
अग्भागयविहि कय परिओसें ।
अच्छहु मंदिरि कण्णकंतइं ।
अम्हइं रक्खिय सज्जणछाया ।
णियसससुयहो णिमित्तं णिहियहे । 5
दूआसामहे गुणवइणामहे ।
सीहउरहो हुंतउं णीसरियउ ।
असिधारादारियपरगयघडु ।
गिरिणयरेसहो उप्परि वलियउ ।
अज्जु बण्ण तर्हिं मइ जाएवउ । 10
गमणहो कारणु कहिउ णरेसरें ।

घत्ता—पाहुणएण पवत्तु जइ वि ण रणे करु होयमि ।

मित्त तो वि हउं जामि सुहडभिडंत पलोयमि ॥ ४ ॥

६ C धरणीधरधीरहं. ७ E विसहह.

4. १ E सहु. २ DE add before this विहिणा रइपरमाणु व विहियहे. ३ CE आयहो. ४ E कुबरहिं. ५ C होंतउ. ६ E पजोवणु. ७ E चांडियउ ८ E मइ तहिं. ९ ABC omit this line. १० D मणयणहं; E मणायणहं. ११ E णारहें.

5

March to Girinagara.

संगामभेरीहिं	णं पलयमारीहिं ।	
भुअणं गसंतीहिं	गहिरं रसंतीहिं ।	
सण्णद्धकुंदाहं	उद्धुद्धचिंदाहं ।	
उवबद्धतोणाहं	गुणणिहियबाणाहं ।	
करिचडियजोहाहं	वलवामरोहाहं ।	5
छत्तंधयाराहं	पसरियविथाराहं ।	
वाहियतुरंगाहं	चोइयमयंगाहं ।	
चलधूलिकविलाहं	कप्पूरधवलहं ।	
मयणाहिकसणाहं	कयवइरिवसणाहं ।	
भड्डुण्णिवाराहं	रहदिण्णधाराहं ।	10
रोसौवउण्णाहं	चलियाहं सेण्णाहं ।	
तिहुयॅणरईसस्स	लुयवइरिसीसस्स ।	
कुलगयणचंदस्स	अंतरणरिंदस्स ।	
दुग्गावहारेण	अणपायभारेण ।	
धरणी वि संचलइ	मंदरु वि टलटलइ ।	15
जलणिहि वि झलझलइ	विसहरु वि चलचलइ ।	
जिगिजिगियखग्गाहं	णिइलियमग्गाहं ।	
समरेक्कचित्ताहं	गिरिणयरु पत्ताहं ।	
सुकयाहं फलियाहं	मित्ताहं मिलियाहं ।	
अरिवम्मरायस्स	इच्छियसहायस्स ।	20

घत्ता--आयउ चंडपजोउ अरिवम्मु वि सण्णज्झइ ।

धीय ण देइ महंतु बलवंतै सहुं जुज्झइ ॥ ५ ॥

6

Arivarma's warriors resolve to put up a good fight.

सण्णज्झंतु भणइ भड्ड वच्चमि

अज्जु वहरिसीसै रणु अब्बमि ।

5. १ C केघाहं. २ E उद्ध. ३ D रोसाविउण्णाहं; E रोसाइवउणाहं. ४ C तिहुअण; E तिहुवण.
५ E संजुज्झइ.

कङ्किति अञ्जु वहरिवणसोणिउ
 को वि भणइ उज्जयपय देप्पिणु
 हुयवहे धिवमि पेक्खु सुहडत्तणु
 को वि भणइ लइ सत्थइ सिक्खिउ
 अञ्जु धम्म कयगुणझंकारउ
 को वि भणइ पइ भूमिणियत्तणु
 वंचलु खुप्पइ कुच्छियरंगइ
 को वि भणइ खैलवेसावाडंउ
 सामिहे केरउ रिणु आवग्गउ
 खट्टीमरणं काइ करेसंमि
 रायपसायसुसाउहे साउहे

वड्डउ अंसिवरे मेरउ पाणिउ ।
 पिसुणकब्बु पइपुरउ लुणेप्पिणु ।
 कंते^१ महारउ णं सुकइत्तणु ।
 अञ्जु वराणणे हउं रणे दिक्खिउं । 5
 अञ्जु मोक्खु महु बाणहो केरउ ।
 दिण्णउ सैरिवि ण करमि णियत्तणु ।
 धरियउ धरियउ पइइ कुसंगइ ।
 खाउ अञ्जु सिव हियउ महारउ ।
 को वि भणइ महु वट्टइ लंगउ । 10
 को वि भणइ सरसयणे मरेसमि ।
 अञ्जु करमि हउं छेउ पराउहे ।

धत्ता—णिग्गयाइं रोसेण मणिकंचण कवयंगइ ।

उहयबलइं लम्माइं सरवरपिहियपयंगइ ॥ ६ ॥

7

The battle scene. Enemy's commander slain by Vyala.

मडमुहमुक्कहकल्लकइं
 वज्जमुट्ठिचूरियसीसकइं
 सुरकामिणिमणणयणणिरिकइं
 मोडियछसदंढधयसंडइं
 मुंडखंडसाधियचामुंडइं
 महियलि लोट्टयोट्टदुग्घोट्टइं
 लोहियलोहियाइं गयजीवइं
 रणरयमइयइं मुच्छप धुलियइं

भेसियसुक्कसक्कचंदकइं ।
 उरयलमरियफुरियचलचकइं ।
 विजयलच्छिसुरगणियमिरिकइं ।
 विहडियणिवडियाइं सयखंडइं । 5
 रंडेपिंडडेवियमेरंडइं ।
 कुलबलविहंवमरट्टविसट्टइं ।
 जमभडणीयइं पिसइं पीयइं ।
 हयमुहलालाजलविच्छुलियइं ।

6. १ E मेरउ असिवर पाणिउ. २ C उज्जय. ३ E देविणु. ४ DE कंठु. ५ C लुहेप्पिणु. ६ C हुयवहो; E हुयवहे. ७ CDE कंति. ८ C has अज्ज throughout. ९ E देक्खउ. १० C अज्ज मोक्खु बहुवणहो केरउ. ११ E सरवि. १२ C खुप्पय. १३ D खलु. १४ E वेसागारउ. १५ ABD वग्गउ. १६ AB खुट्टा^१. १७ E करेव्वउ. १८ E णिग्गयाइं.

7. १ C विरिक्कइं. २ E तुंड. ३ E लोट्टइं. ४ E विहिव. ५ E *हिय. ६ D विच्छलियइं.

विलुलियंतमालापक्खलियं कढिणगयापहारणिहलियं ।
 असिणेहसणभडहुयँवहजलियं सूलसेल्लकुंतगिहिं हुलियं । 10
 घत्ता—एहए सुहडवमालि कप्पहुमु जिह सुडिउ ।
 वालें हउ बाणेण दंडणाहु रणे पाडिउ ॥ ७ ॥

8

Complete routing of the enemy who is himself captured by Nagakumara. The latter is introduced to Arivarma as his own nephew.

जं सामंतपसुहु भड मारिउ खम्माकरेण वहरि हक्कारिउ ।
 तं धाइय जयविजय भयंकर चंड चंडपज्जोयहो किंकर ।
 ते वि अछेयाभेयहिं हंधिविं अप्पिय नायकुमारहो बंधिवि ।
 सयल सुहड संगरे ओसारिवि पडिबलपहरणपसर णिवारिवि ।
 धरिउ कुमारे सीहउरेसर णाँहं विडण्ये खयदिणणेसर । 5
 पुच्छिउ अब्भुर्यभाविमइणा अंतरपुरवइ गिरिपुरवइणा ।
 एहु कामुं किं हुउ णारायणु दीसइ गुणमहंतु जसभायणु ।
 तेण पउत्तउ मइं वि ण याणिउ अहिणउ आयउ घरे सम्माणिउ ।
 एत्थायं रिउफुरणु णिसुंभिउ चंगउ पाहुणएण वियंभिउ ।
 अब्बरे उत्तु रायसियसेविहे उप्पणउ पुहइमहएविहे । 10

घत्ता—एहु सो नायकुमार परिरक्खियभूभायहो ।

भाइणेउ तुह होइ पुत्तु जयंधररायहो ॥ ८ ॥

9

Nagakumara marries Jayavati, his maternal uncle's daughter.

तं णिसुणेवि मामु संतोसिउ जयजयसहें विजउ पघोसिउ ।
 पणवमाणु सससुउ अवहंडिउ रणचंडहिं भुयंदंडहिं मांडिउ ।
 ससुरे सुंदर साहुक्कारिउ तेण वि बद्धउ रिउसाहारिउ ।

७ E हुववह. ८ C कुलियइ; E बु.लियइ.

8. १ C सामंतु पसुहभडु. २ D पचंडपज्जोयहो. ३ C हंभेवि. ४ ABD अप्पिवि. ५ E नाय. ६ E अब्भुअ. ७ ABCE कामु. ८ E ०हिं.

9. १ E omits this foot. २ E भुअ.°

बन्धु जि सोहइ पट्टु णरिव्हो
 कब्बणिबंधु जि सोहइ णिवंजसु
 छुहु मा णासउ खग्गालिंगणे
 किं सोहंति ण बद्धं मउब्भइ
 तुह पोरिसु किर केण खलिज्जइ
 इय संबोहिवि मुक्कु सुहंकर

बन्धु जि सोहइ दंतु मेइव्हो ।
 बन्धु जि सोहइ जगे पारयरसु ।
 बन्धु जि सोहइ सुहइ रणंगणे ।
 परताविर पडंति घणथणभइ ।
 तुह जसरासि केण मइलिज्जइ ।
 जयाविजयाहिउ जायउ किंकर ।

5

घत्ता—पुरवरे सयल पइट्टु कयसोहावित्थारै ।

10

गुणवइ मामहो धीय परिणिय णायकुमारै ॥ ९॥

10

Nagakumara's homage to the sages who attained salvation at the Urjayanta mountain. A letter-bearer arrives.

णिवंचउरंगणिवा इव फेडिवि
 दुहुं दीणहं सुहुं अरिहुं हरेप्पिणु
 देउ पयाबंधुरु किं वण्णमि
 वियडकडयकीलियसुरकंतहो
 जिणवत्थावहारवउ संसिवि
 णाणसिलहिं णियणाणवडंचलु
 सिहरें पावियकेवलणाणइं
 धित्तदेहककरदरिदुग्गइं
 विरइयबंभणिरुवुंहेसइं
 डिंभयभयहरणेक्कविहाणइं
 दीणाणाहदिण्णघणपउरहो

थविवि तिक्खकरवालें ताडिवि ।
 थिउं गिरिणयरणिवासु करेप्पिणु ।
 हउं णियकुइत्तणु अवंगणमि ।
 अण्णहिं वासरे गउ उज्जितहो ।
 लक्खणपंतिं फुरंति णमंसिवि ।
 धोइंउ वयजलेण कउ णिम्मलु ।
 वंदिय मुणिवरणिव्वुइठाणइं ।
 सुरकामिणिभवपावणमग्गइं ।
 थाणं गयप्फलणियरुहेसइं ।
 जोइंय जक्खिणिणिलयणिवाणइं ।
 पुणु आयउ सुंदरु गिरिणयरहो ।

5

10

घत्ता—थिउ तहिं ससयणु जाम ता णं सिरिहंकारउ ।

पत्तविहूसियकंटु पत्तु एकु लेहारउ ॥ १० ॥

३ E गयंदहो. ४ E णिय*. ५ MSS बय.

10. १ C बलचउरंग. २ C अरिहे; E अरिहि. ३ A थिर. ४ E मणि मण्णमि. ५ CE उज्जेंतहो.
 ६ E *वंति. ७ E धोयउ. ८ CE हउ उहेसइं. ९ ABCD थाणु. १० CE जोइवि. ११ A
 णवाणइं. १२ E तिरिहंकारिउ. १३ D पत्तु.

The letter is from Abhichandra, king of Galapura, requesting Nagakumara for help against Vidyadhara Sukantha who had killed his brother Subhachandra of Kausambi and captured his seven daughters.

गयउरवइणा उज्झियदप्ये	रयणमालघरिणीकंदप्ये ।	
चंदमुहं चंदाहावप्ये	मुयभायरकयसोयवियप्ये ।	
कुरुकुलपविउलणहयलचंदे	लेइ विसज्जिउ ओ अहिचंदे ।	
सो मयरद्धण अवलोइउ	एम कल्लु आहासइ धाईउ ।	
उववणणवदुमकीलियसुरवरे	वच्छाजणवए कोसंबीपुरे ।	5
महु सुहचंदु भाइ गरुयोरउ	वसइ सुहहापाणपियारउ ।	
ताहे' सुहइहे' तेण विणीयउ	णिसुणि सत्त संजायउ धीयउ ।	
कमलप्पह कमला सुहमाणण	कमलसिरि वियसियकमलाणण ।	
आणंदप्पह णायसिरी सइ	कणउज्जल उज्जल पाइलगइ ।	
कणयमाल पयउ सत्त वि लइ	आयण्णहि कुमार विहिवसगइ ।	10
पत्तैवसंतसमए विहसंतिउ	वणे वसंततिलयम्मि रमंतिउ ।	
दिट्ठउ सोमै जयरै कण्णउ	मरगयमणिच्चामीयरवण्णउ ।	
गंपि अलंघणयरे मइमंदहो	कहियउ तेण सुकंडल्लगिंदहो ।	
वज्जोयरिदेवीपाणेसै	णहयलगमणे जमभइवेसै ।	
कुलसकंडरुप्पिणिसुर्यतायं	आवेप्पिणु णहयरणररायं ।	15

घत्ता—देव णियाउ सुआउ मारिवि भाइ महारउ ।

पइ तुइं दुत्थियमिस्तु मइं तुम्हं कउ कूवारउ ॥ ११ ॥

Nagakumara chivalrously responds to the request and meets Sukantha.

पिसुणिउ तुह जसु वरकइकव्वे	गाइण सुइमइरै दिव्वे ।
पिसुणिउ तुह जसु तंतीसइ	पिसुणिउ तुह जसु बंदिण णइ ।
णिसुणिउ मइं माहियालि पायालय	विसहरेहि देवाहिं सम्मालय ।

11. १ E °यउ. २ E गरुमारउ. ३ E °हि. ४ D कणयकंति. ५ C पत्ते. ६ E सुअ.

12. १ C omits first three feet of this कडवक.

तं निस्तुणेपिणु गड आयंधरि
सहुं परिधारे णिड खगपुरिसंहि
पिहिड अलंघणयरु चउरंगहिं

हरिणगंधलुखड णं केसरि ।
कणयविमाणे वडियहरिसंहि ।
मडमायंगरहेहिं तुरंगहिं ।

5

वत्ता—ता णीसरिड सुकंडु वडकंडु व परबलहरु ।

चावविहूसियवेडु सर मुअंतु जिह जलहरु ॥ १२ ॥

13

Nagakumara's rebuke and Sukantha's retort.

णवजलहरेहिं वं जललव मुअंतेहिं
रणसणियमणिकिंकिणीसोहमाणेहिं
सोवण्णसाडीणिबहुंअचिंचेहिं
दंतंगणिभिण्णहंरिणरवरंगेहिं
भणियं कुमारेण कयतियसतोसेण
परधरणिपरतरुणिपरद्विणकंखाप
लवियं सुकंठेण मा मरसु ओसरसु

ददकढिणपविवलयपरिबद्धदंतेहिं ।
अणवरयपरियलियकरडयलवाणेहिं ।
करणासियागहियगयणाहगंधेहिं ।
भूगोयरा खेयरा थिय मयंगेहिं ।
पाविट्ट खडो सि एएण दोसेण ।
मरिहीसि दुअार खलचोरसिक्खाप ।
णियजीवियाकाम कामिणिसुहं सरसु ।

5

वत्ता—ता दोहिं मि कुअेहिं णिलूरियपरविक्रम ।

मुक्का दीहर बाण कोवजलणजालासम ॥ १३ ॥

14

The fight and Sukantha's end.

धरियलोह तेण जि ते गुणजुय
चित्तविचित्त तेण ते खलयर
धम्माविमुक्क तेण ते हयपर
तिक्ख तेण ते वम्मुलूरण
खलह ण वहरि खडु खयकाले
एतंहि वालपमुहमडवीरहिं
तहिं अवसरि करि करिणा जिउउ

उज्जुय तेण जि ते मुक्खेज्जुय ।
पेडुणवंत तेण ते णहयर ।
रोसविसिण्ण तेण ते दुअर ।
सहल तेण ते आसाऊरण ।
रुमुं पयाबंधुरसरजाले ।
परबलु जित्तउ संगरि धीरहिं ।
दंतिहिं भिदिवि महियलि चित्तउ ।

5

१ E °सिहि. ३ E मुवतु.

13. १ E °व. २ E पुण. ३ AC णिवद्ध°. ४ E दंतंग. ५ C अरि. ६ E जीवियं.

14. १ CE अज्जुण. २ B मुक्खज्जुय. ३ D पडुणवंत तेण जि ते. ४ E विसण. ५ E आसाद्धरण.

६ A वुद्ध. ७ ABC omit this line. ८ A जित्तउ.

बिण्णि वि पयगई केय समाना	बिण्णि वि महियरणंहयरराणा ।	
बिण्णिं वि रणरसरंजियभइयण	बे वि जलण जह राहवरावण ।	
बिहिं वि चलंतहिं धारालगाइं	खणखणंति पहरंतहं खगाइं ।	10
कणरणंति कडियलैंकिंकिणियउ	जय भणंति सुरवरकमिणियउ ।	

घत्ता—दोखंडिउ मयणेण गलकंदलु करवालें ।

खुडिउ सुकंडहो^{१३} सीसु णं सरकमलु मरालें ॥ १४ ॥

15

Release of the maidens, crowning of Vajrakantha, marriage of Ruppini and the hero's visit to Abhichandra at Gajapura.

इय सुकंडे जमरायपरिगाहे	मेहाविय कुमारि बंदिगहे ।	
वज्जकंडु तहिं रजे ठवेप्पिणु	तासु बाहेणि रुप्पिणि पंरिणेप्पिणु ।	
कण्डु व रणे सिस्सुवालु वहेप्पिणु	विजयसेस सुरदिण लणप्पिणु ।	
गयउरु गंपि मिलिउ अहिचंदहो	तेण वि चंद दिण वरचंदहो ।	
इयरउ सत्त वि लेवि विवाहें	गयउरे थिउ पट्ट परमुच्छाहें ।	5
धणंणिहि वच्चउ विहलुद्धरणें	जुव्वणु जाइ जाउ तवयरणें ।	
हियवउ गुप्पउ जिणसंभरणें	पाण जंतु मुणिपंडियमरणें ।	
जीयउ पैवि असहायसहेज्जउ	णायकुमारु व कयपरकज्जउ ।	
अम्हारिस जे मणुय वराया	किमि ते जणणीसोणियजाया ।	
लइ जियंतु जीवंतें विंते मुय	मायाथणघणत्तणासण सुय ।	10

घत्ता—थिउ तहिं रज्जु करंतु माणियतरुणीथणयलु ।

णायकुमारु अणंगु पुष्पकयंतवणुज्जलु ॥ १५ ॥

इय णायकुमारचारुचरिए णणणामांकिए महाकइपुष्पकयंतविरहए महाकव्वे

बहुकुमारीलंभो णाम सत्तमो परिच्छेउ समत्तो ।

॥ संधि ॥ ७ ॥

१ E पयगयवेय; C वेय. १० ABD. णं न्हयरराणा. ११ ABC omit this line. १२ BD कडियालि. १३ E *हं.

15. १ E ववेप्पिणु. २ E पणवेप्पिणु. ३ A वणहिं वि. ४ C जोव्वणु सहलु जाउ. ५ CE पर. ६ E सोयणि. ७ E जीवंति. ८ D तु.

VIII

1

Mahavyala enjoys life at Kusumapura.

जयवस्महो णंदणु णयणाणंदणु गणियासुंदरिहिययरु ।

कुसुमउरे रवणणए धणपरिपुण्णए बाहिरपुरे हिंडइ पवरु ॥ भुवकं ॥

हिंडइ णंदणवणु पेच्छमाणु	धयरट्टमणोहरं गच्छमाणु ।	
सिहि णच्चमाणु कोइलुं लवंतु	जोइयउ परावउ कल्ले कणंतु ।	
पभाणउ तरुणिहिं मणियां जाइं	कहिं सिक्खिओ सि तुहुं पक्खि ताइं ।	5
ओसरसु कीर कोमलिय ललिय	मा भंजहि तुहुं मायंदकलिय ।	
किं मुक्ख तिक्खचलचंचु धिवसि	पुप्फवइवेल्लि पुणु पुणु वि छिवसि ।	
अच्छउ बाहिरे वेढिविं भुयंगुं	माणउ केयइकुसुमंतरंगु ।	
अब्भंतरलीणं छप्पण	रसवौणदूणवड्डियमण ।	
कुसुमणियहे परमाणु दिति	सीय वि ससियर पउमिणि उहंति ।	10
उणह वि रवियर तहे सुहु जणंति	महिलउ पियदोसु वि गुणुं मुणंति ।	
विणु सोहमो किं करइ वण्णु	अंबइयहे महुयर णउ णिसण्णु ।	

अत्ता—जो जाइहे रत्तउ भमइ पमत्तउ दरिसियकुसुमविहइयहिं ।

सो कयरसभंगइ कडुयइ अंगइ भमरु ण चुंबइ जूहियहिं ॥ १ ॥

1. १ E मणोरह. २ MSS कोइल. ३ E कल. ४ E मणिआइ. ५ D वेढिवि. ६ E भुअंगु.
७ C रसपाण. ८ E कुमुयणियहि. ९ CE गुण गणंति. १० C अच्चइयहो. ११ E जुंमइ. १२
AB originally give रुयहे but correct it as जूहीयहे; D जूहीयहे; C तुइयहो; or
रइयहो; E रुवहो.

Mahavyala learns from a traveller about the Pandyan princess who did not like any man. He goes to Southern Mathura and is seen by her.

ता विट्टु पहिउ पंथेण जंतु	अच्छेरउ किं माहिवीहि विंचु ।	
कोकिउ पुच्छिउ जयवइसुएण	आहासिउ तहो पावासिएण ।	
गंभीरविजयदुंदुहिणिणाउ	दाहिणमहुराहिउ पंडिराउ ।	
सिरिमलयसुंदरीभोइणीए	आलिंणिउ भोइ व भोइणीए ।	
कामरइ धीय को मँरइ जाहिं	चितंतु रुउ गिरु गिरुवमाहिं ।	5
तहिं पुरिसु णरुइ को वि केम	चुणिएण हयंगहो मँचु जेम ।	
तं गिसुणिवि जयवइतणुरुहेण	कय गमणजुसि पहसियमुहेण ।	
संपत्तउ महुराउरि पइडु	आवणे गिविट्टु लोएणं विट्टु ।	
णिबर्किकरु जयसिरिरमणसुंहुं	भइ कामरुउ णमँ पयंडु ।	
तें कडिय सा सुंदरि घराउ	णं करिणा करिणि महासराउ ।	10
किर झसि हट्टमगेण जाइ	तहो जंतहो पुरउ ण को वि डांर ।	

वत्ता—जोइउं कयमयणिहिं बैलियहिं णयणेहिं मुद्धए विवणि गिसण्णु णरु ।

अहिमाणखयंकरु विरँहमयंकरु मणे पइडु णं कुसुमसरु ॥ २ ॥

The princess raises an alarm and Mahavyala has to fight the guards. She is pleased with his victory.

पहवंतवाहधारासरीए	अण्णाउ पघोसिउ सुंदरीए ।	
दूराउ जे अवलोइय अणेण	बलिवंडए संभिवि इउं अणेण ।	
णिज्जमि लग्गी बिलवंति एम	परितायहि तुहुं मइं मणुयदेव ।	
तामायउ रूसिवि खग्गपाणि	मरु मरु भणंतु दुव्वयणवाणि ।	
परसंताविर पाविट्टु घोर	बलु बलु काणीण कुमारिचोर ।	5
ता सो वि बालिउ पुलइयसरीरु	महवालु कामरुवंकवीरु ।	
वचंति वलंति हणंति ठंति ^२	भमियइं करवालइं धगधगंति ।	

2. १ E खित्तु. २ E जइवइ. ३ E तहु. ४ DE मलयासुंदरि. ५ D वरइ. ६ C°इ. ७ E कहमि. ८ E भुत्तु. ९ C लोएहिं. १० C रमणसंडु; D ° रमणु सुंडु; E ° रमणिसंडु. ११ CE बाइ. १२ E जोयउ. १३ C बलियहिं. १४ E विहर°.

3. १ ABE चलिउ. २ C वंति.

सरयणवसुणंदय विष्कुरंति	अवरोप्यरु लग्निवि खुणुखुणंति ।	
उद्धंतहं भयथरहरिउ भाणु	णिबडंतहं फणि बंधइ ण ठाणु ।	
हकंतहं फुट्टइ भुअणभाउ	पहरंतहं उट्टइ णहे णिणाउ ।	10
ता कुद्धं जयवइणदणेण	वरिसियमडथडकडमइणेण ।	
ओसरिवि सँरिवि उल्ललिवि मलिवि	खग्गेण खग्गु सहस सि खलिवि ।	
बलवंताविबक्खअयंकरासु	तहो पंडिणरेसरकिंकरासु ।	

घत्ता—सिरु छिण्णु सकुंतलु डसियाहरदलु कुंडलमंडियगंडयलु ।

वित्थारियपणयहे^१ पत्थिवतणयहे^२ कमलु व वियसिउं मुहकमलु ॥ ३ ॥ 15

4

Mahavyala marries the Pa idyan princess. From a traveller he learns about the princess of Ujjayini who also did not like any man. He goes there; but the princess remains unmoved at his sight.

हए कामरुवे पीडिय सरेण	दिण्णिय कुमारि परिणिय वरेण ।	
मालइ वियसइ अलिलालिपण	चक्की चक्केण णिहालिपण ।	
जा जासु रत्त सा तासु णारि	इयरहो पर भीसण पलयमारि ।	
बिण्णि वि णवपेम्मं छाइयाहं	णिबसंति वे वि रइराइयाहं ।	
तावायउ पंथिउ भणिउ तेण	वरइत्तं णवपंकयमुहेण ।	5
कहिं आयउ किं पइं विट्ठु वोच्चु	ता वेसिउ भासइ तासु कच्चु ।	
उज्जेणिहिं सिरिजयसेणु राउ	सुहवइआलोयणंजाणियराउ ।	
मेणइ सुयं जइ वि अणंगसरिसु	ण समिच्छइ इदंसाणु पुरिसु ।	
तं णिसुणिवि पुच्छिउ तेण पंडि	गउ उज्जेणिहिं वरु मुइवि चंडि ।	
रैविवारे पइट्टउ सहुं वरेहिं	रायालउ अवरेहिं मि वरेहिं ।	10
णियवायाजियकलकंठियाए	जोइउं सउहयलपरिट्ठियाए ।	

घत्ता—महवालु णिहालिवि सिरु संचालिवि वियसिवि वुत्तु वयंसियए ।

वरु वम्मह जेहंउ वरहि ण पइउ जिह वरियउ माहउ सिरिए ॥ ४ ॥

३ C भुअल; E भुवण. ४ D सारिवि. ५ ABCE °हो. ६ ABCD °य.

4. १ D आलोयणि, २ E सुव. ३ E तहिं वारि. ४ D णरेहिं. ५ E णरेहिं. ६ E जोयउ, ७ E जोइउ.

Mahavyala then goes to Gajapura and returns to Ujjayini with the portrait of Nagakumara, at the sight of which the princess becomes enamoured.

ता भणइ कण्ण महु पडु भाइ	अवसंति ण वियसइ कण्णजाइ ।	
हो होउ माए किं जंपिण	णयणइं लग्गंति ण विप्पिण ।	
पोसंतु ससामिहे तणउ पक्खु	ता सो णीसरियउ चारुवक्खु ।	
गउ गयउरि विट्ठु अणिट्ठकालु	घरु पइसिधि भायर जेट्ठु वालु ।	
पणवंतें बोलिउ देवदेव	सुंणि जासु करेसामि हउं मि सेव ।	5
सो णायकुमारु जि होइ णण्णु	रुवेण कामु चाएण कण्णु ।	
इंसमि पडु हउं इच्छिउ न जाए	इहु इच्छिज्जइ कण्णाए ताए ।	
महु दिज्जउ पडुरुवंकवीर	ता गयउ तमालउ झत्ति वीर ।	
अबलोइउ पइ मेइणि कमंतु	विप्फुरियछुरियकरु विक्कमंतु ।	
मुणियउ सहिउ तें चित्तयार	दे देहि लिहिधि पक्खुं मारु ।	10
आलिगिउ सुपुरिसलक्खणेण	ता विट्ठु लिहिउ तें तक्खणेण ।	
वालंकदेहु हरिसेण भिण्णु	चित्तयरहो दम्मसहासु दिण्णु ।	
आलिहियं चेलकरु वाउवेउ	गउ पुणु बिं णिहेलणु तिब्बतेउ ।	
खरंकिरणविणंतरे घरे पइट्ठु	पडपाणि भाइ भइणीए विट्ठु ।	
सम्माणिउ माणें रुढएण	वयणें तंबोलें पीढएणें ।	15

यत्ता—ता तेण पडंचलु पविउलु णिम्मलु कामिणिचिरइयविरहजरु ।

पसरेप्पिणु दाविउ कण्णहे भाविउ लिहिउ अणंगु अणंगयरु ॥ ५ ॥

Nagakumara marries the princess of Ujjayini.

सरसुच्छुंदंडकोवंडधारि	परमेसरं माणिणिमाणहारि ।
हेलि मयणु ण किं दडुउ हरेण	किं दाविउ कोऊहलु णरेण ।
किं मुउं किं जीवइ पडु पुरिसु	चित्तेण विवज्जिउ एण सरिसु ।

5. १ C रुक्मराइ. २ E सुणु. ३ D विक्कमंतु. ४ ABDE लेहि. ५ ABCD पक्खस.

६ C तो. ७ E आलियहि. ८ E जि. ९ E खण. १० E पीडिएण.

6. १ E सुच्छ. २ C परमेसर. ३ BD हले. ४ E मुवउ.

जइ अत्थि बप्प संपइ जुवाणुं
तं णिसुणिवि बोह्लिउ सुंदरेण
सच्चउ सुंदरि यरु कामएउ
सरुचउ जि मयरच्चिणेण जुत्तु
किं बहुपं आणमि करमि तेम
भड्डु एम भणेप्पिणु णवणवेण
जेठुं^५ एकोयरसंभवेण
वालें दक्खालिउ पत्थिवासु
पणवइं णियभिच्चहुं करहि करणुं
अक्खिउ बइयरु संचलिउ राउ
उज्जेणि पत्तु पड्डु नेहघुलिउ
पइंसारिउ पुरे जयलच्छिणाहु

तो आणहि लड्डु महु धरहि पाणु ।
सलहिज्जइ सुयणुं पुरंदरेण । 5
सच्चउ जे रइपीईसमेउ ।
गुणवंतु जयंधररायपुत्तु ।
अट्टमइं दियहे तुह मिलइ जेम ।
गउ हत्थिणामपुरवरु जवेण ।
जयवम्मजयावइतणुरुहेण । 10
एहु मज्झु भाइ जयलच्छिवासु ।
एवहि पुणु एयहो तुहुं जि सरणु ।
परिदक्खुक्कमेरीणिणाउ ।
अद्धवहे गंपि जयसेणु मिलिउ ।
लहु दिण्ण कण्ण विरइउं विधाहु । 15

घत्ता—पियदुयहो वयणहिं जोइवि^३ णयणहिं अवरोप्परिहिं जि लग्गइं ।

वहुवरइं सुरसइं बिणिण वि तत्तइं जिह लोहइं तिह लग्गइं ॥ ६ ॥

7

Mahavyala tells Nagakumara about Tilakasundari, the princess of Meghapura who had taken a vow of marrying one who could beat the tabor in harmony with her dance. Nagakumara comes to Meghapura.

णिवसंतें संतें संतयाहं
हरिखंधबंधु णीरंधु गणिउ
कोऊहलु किं पइं मुंणिउ बप्प
भणु भणु तं णिसुणिवि भणइ भिच्चु
मेहउरि मेहवाहणु णरिंदु
पिय मेहवाल रइकइयवाल
जाणेप्पिणु चलपयवडणभंगु
सो णरवरु तहे मणमाणु महइ

उज्जेणिहिं सेणिहिं सुहसयाहं ।
कामेण महावालंकु भणिउ ।
दाहिणमहियलि बड्डियवियप्प ।
किक्किंधमलय कयंवइरिमिच्चु ।
बुद्धिए सुरगुरु रिद्धिए सुरिंदु । 5
सुय तिलयासुंदरि णीलवाल ।
णच्चंतिहिं जो वायइ मुंंगु ।
पही पइज्ज जणु सयलु कहइ ।

५ E जुआणु. ६ AB सुयण. ७ AB omit this line. ८ C omits this foot.

९ CE पणमइ. १० D करुणु. ११ E पयसारिउ. १२ E विरयउ. १३ E जोयवि.

7. १ DE सुणिउ. २ E कइ°. ३ E मुयंगु. ४ C पाइज्ज; E पयज्ज.

रायण भणिउ कयकामकील	ण गओ सि काई महिभमणसील ।	
किं सा ण जिस्त वाइसएण	भिन्नेण पउसु सईसएण ।	10
भो भो कयसुरणरखयरसेव	आउज्जविज्ज महु णत्थि देव ।	
लइ आर्ड जाहुं पुरे जेत्यु जेत्यु	घरिणीउ थवेप्पिणु तेत्थु तेत्थु ।	

घत्ता—सहुं तँहि णियकंतहिं भइसामंतहिं सेविउ पालिउ गेहउर ।

मरुहयमयरद्धउ गउ मयरद्धउ संपत्तउ तं मेहउर ॥ ७ ॥

8

Nagakumara fulfils the vow of the princess and marries her. A merchant tells him that there was a Jina temple in the Toyavali island

आयउ सवडंमुहु मेहवाहु	पइसारिउ पुरि रिउहरिणवाहु ।	
घरि पुज्जिउ तरुणिविइण्णवाहु	उप्पेत्यसुकंठंससंकंराहु ।	
पयचलणमिलिउ वाइउ मुयंगु	जोइउ बलेवि मुद्धइं अणंगु ।	
तो दिण्ण कण्ण जाइउ विवाहु	सिरिसिंणं ^१ णं तुट्टउ विवाहु ।	
थिउ रामइं सहुं रामाहिरामु	णावइ सीयइं सहुं देउ रामु ।	5
अण्णहिं दिणि सावयधम्मसाहु	संपसु ससुरघर वणियणाहु ।	
रयणइं ढोइवि दिट्टउ णरिउ	मयरद्धएण पुच्छिउ बणिउ ।	
परंतीरचोळु किं तेण सिट्ठु	सुणि सुंदर तुहुं णं दहमु विट्ठु ।	
णं पक्कवीसमो भावणिउ	तेवीर्समु णं संठिउ सुरिउ ।	
छउमत्थघरत्थफणिदवंदु	णं बप्प पंचवीसमु जिणिउ ।	10
दीसहि णावइ बारहमु रुहु	लंघेप्पिणु मीयर झससमुहु ।	
पज्जलियविविहमाणिक्कदीउ	तोयावलि णामे अत्थि दीउ ।	

घत्ता—तहिं जिणवरमंदिरु णयणाणंदिरु चामीयरणिम्मिउ विमलु ।

महियलंसरसंभउ णिणु जि णवणउ णं दीसइ पीयलु कमलु ॥ ८ ॥

५ E सयत्त°. ६ E आहु. ७ CDE तिहि.

8. १ D सुकंठि. २ AB सुसंक. ३ E वायउ. ४ CE जायउ. ५ E सिंणं. ६ E सुहुं. ७ D तीर. ८ D तेतीसमु. ९ D बाहरमु. १० ABD तेयावलि. ११ A संतउ.

There on a big Banyan tree appeared some maidens who complained of injustice and cried for help. They were guarded by a Vidyadhara. Nagakumara thinks of his Vidyas and with their help goes to the island.

सप्पुरिसु व थिरमूलाहिठाणु
सप्पुरिसु व करसेविज्जमाणु
सप्पुरिसु व परसंताबहारि
सप्पुरिसु व तहिं वडविडवि अत्थि
अण्णाउ भणंतिउ पुक्करंति
गयहत्थे सुहडें रक्खियाउ
बड्ढिमउ न जंपडुं देइ ताहुं
हकारइ वारइ जेहेतुरिउ
तहिं अच्छइ भीसणु सुहडचंड
जिज्जाइय देवि सुवंसणिह
किं किज्जउ विज्जउ अज्ज विज्ज
अण्णु वि संवाहिण देहि तेम

सप्पुरिसु व अकुसुमफलणिहाणु ।
सप्पुरिसु व दियवरदिण्णवाणु ।
सप्पुरिसु व पत्तुद्धरणकारि ।
जहिं करइ गंडकंडयणु हत्थि ।
तडु उप्परि कण्णउ उत्तरंति ।
मइं अण्णु देव गिरिक्खियाउ ।
सो जोहुं भीमु खेयरसुयाहुं ।
अण्णु वि सुयबलमाहर्षपुडिउ ।
ता चिंताविउ मणे पुरिसचंड ।
संपत्त भणइ गुणगणरसिह ।
पडु भणइ देहि आहारविज्ज ।
परतीरु जामि अज्जेव जेम ।

5

10

घत्ता—ता दिण्णउ विज्जउ गिरि गिरिबज्जउ तहो देवीए सुवंसणए ।

पडु संवाहिणियए जिउ घणयणियए अमरहरेण जहंगणए ॥ ९ ॥

10

Nagakumara with Vyala and others worships the Jina.

सो बालु महाबालु वि सुतेउ
कणयच्छविणिज्जियतरुणतवणु
कउ वीरहो मंदरसिस्तणेहु
पइं जिण गिदिउ ।वट्टलु जरंगु
तुह समु कंचणु तणु सत्तु मिस्तु
असुहारियाउ जीसारियाउ

अवरु वि अछेउ अवरु वि अमेउ ।
गय पंच वि तं रइवहरिभवणु ।
जिणु वंदिउ मंदरसिस्तदेहु ।
विसएसु तुज्जु किं पि वि ण रंगु ।
तुहुं देव भुअणपंकरुहमिस्तु ।
दियवररियाउ पइं वारियाउ ।

5

9. १ C सीहु. २ D नेय. ३ ABDE माहणु. ४ D बूहि पुज. ५ D गिरिव*.

10. १ C वीरहे. २ C तणु कंचणु; E तिणु कंचणु.

कंतावसेहिं कं तावसेहिं	नाविज्जइ सुरहिं सतामसेहिं ।	
तुहुं जगगुरु अवसं सारणहिं	सुहु हिउ हिंभियसंसारणहिं ।	
वम्महवेपं परमुच्छियाइं	भूअइं अइरइरसमुच्छियाइं ।	
सित्तइं तुह वायाजीवणेण	पडिवण्णउ उवसमु जीवणेण ।	10

घत्ता—इय वंदिवि जिणवरु हरिहरु दिणयरु कमलासणु गुणरयैणणिहि ।
तवजालामासुरु कंपावियसुरु भवकाणणणिहुहणसिहि ॥ १० ॥

11

After meals Nagakumara sees the maidens. Being questioned by Vyala, the eldest of them gives an account of themselves. The town of Bhumitilaka.

उत्तुंगसिहरु सुरगिरिसमाणु	आसण्णु गंपि मणहरु विमाणु ।	
पहु भिच्चहिं जाणारसविहिण्णु	भोयणु भुत्तउ विज्जाय दिण्णु ।	
आया जिणहरु मज्झणयाले	अण्णायपुव्वकण्णावमाले ।	
उट्ठिउ अवलोइउ गयणमग्गु	दिट्ठउ कुमरेण कुमारिवग्गु ।	
मंदारकुसुमकयकेससोडु	सासाणिलणिवडियमहुयरोडु ।	5
योव्वड्यणमंडलघुलियहारु	पयमंजीरयमंकारसारु ।	
रंखोलमाणकंचीकलाउ	परितायहिं तायहिं कयपलाउ ।	
कयलीकंदलसोमालियाउ	आहुयउ सव्वउ बालियाउ ।	
रायाएसैं वालेण तेण	बालुंगपहरतासियणिवेण ।	
आयउ पहुँणा परिपुच्छियाउ	तरुणीउ तरुणहरिणच्छियाउ ।	10
पुकारु करहु किं णिच्चमेव	ता भणइ जेट्ट सुणि कहमि देव ।	

घत्ता—णियडउं जि मणोहरु छुहपंडुरंधरु णंदणवणदुमरमियसुरु ।
एत्थत्थि भडारा तिडुयणसारा भूमितिलउ णामेण पुरु ॥ ११ ॥

२ E गुणणिरय.

11. १ C *काले. २ E अवलोयउ. ३ C शुव्वड; D शोवड. ४ E परकलाउ. ५ C omits this portion from सव्वउ to आयउ in line 10 below. ६ E बालग. ७ A पडणा. ८ C णियडाउ. ९ C पंकियघरु.

They were five hundred daughters of King Sriraksha who was killed by his own nephew Pavanavega. The latter had imprisoned them all.

उक्खायंखगरक्खयसतेउ
णामेण रक्खमहरक्ख तणय
हउं पुत्ति मणोरमणामधेय
मंदाइणि णाइणि मयणलील
सामंगि मंगि सिंगारकंति
चंदप्पह चंदिणि चंदलेह
जयलच्छि अहिंसापवि सोमं
चारित्तगुत्ति परचित्तचोरि
सोहग्गसीय सइ रयणमाल
कालंगि कुरंगि सुरंगि तुंगि
इय एवमाइ विहिपालिपाइं
लइं पंचसयाइं मणोहरीहिं
महु तायहो केरउ भाइंणैउ
तेणम्हइं एयउ मुद्धियाउ

सिरिरक्खराउ सिरिमइसमेउ ।
बंधवपरिपालियसयणविणय ।
पुणु विज्जुप्पह पुणु विज्जुवेय ।
पुणु पोमिणि गोमिणि सुद्धसील ।
देवइ रेवइ सावित्ति संति ।
गाइत्ति सरासइ बुद्धिमेह ।
णवरंग रंभ रमणीयरोमं ।
रइ काममारि गंधारि गोरि ।
मालइ मालिणि कंदप्पकील ।
मइ कइवयजणणि वियारमंगि ।
तुम्हइं पच्चक्ख णिहालियाइं ।
पिउं पुत्तिहिं पीणपओहरीहिं ।
णामेण पसिद्धउ पवणवेउ ।
मगंतें तेण न लद्धियाउ ।

5

10

घस्ता—तें हयदाइज्जए रक्खसविज्जए मारिउ जणणु भडेण सहुं ।

15

घणतिमिरंधारए कारागारए बंधिवि भायर धित्त महु ॥ १२ ॥

They had refused to marry the murderer of their father, but they offer to marry Nagakumara if he could release them. Nagakumara promises to do what he could.

इच्छंतु वि दुज्जणु णीससंतु
तें बोल्लिउ किं महु अत्थि गोहु
जइ वइरभाउ हियण धरहु

अम्हहिं न समिच्छिउ पिउकयंतु ।
को करइ दइच्चें सहुं विरोहु ।
तो' वणुं जाइवि कूवोरु करहु ।

12. १ C उक्खाइ. २ E कंति. ३ E साम. ४ MSS राम. ५ CE कालिंग. ६ C पिय. ७ E भायणेउ. ८ E दायजए.

13. १ D ता. २ E वणि. ३ E कुवार.

पुरिसैं सयलाउ गिरिक्खियाउ	लउडीयरेण परिरक्खियाउ ।	
णंदिणिवालैं णं णंदिणीउ	अम्हइं माँखयजवबंदिणीउ ।	5
जइ मेलावहि तो होसि णाहु	णं तो किं लायहि देहे डाहु ।	
ता भणिउ कुमारैं कयदण	दुक्खु वि चंगउ सुतवैं कण ।	
धणु खीणु वि विहलियपोसणेण	मरणु वि चंगउ सण्णासणेण ।	
पारंभियबलिबलणिग्गहेण	रणु चंगउ दीणपरिग्गहेण ।	
सैयणत्तणु सज्जणगुणग्गहेण	पोरिसु सण्णाइयरक्खणेण ।	10
जुगिज्जइ किज्जइ कज्जसिद्धि	दिज्जइ विहलियदुत्थियहं रिद्धि ।	
तहिं अवसरे भिच्चैं हक्कियाउ	णीसेसउ कण्णउ कोक्कियाउ ।	
पुरवरु गयाउ गयवरगईउ	पहु संचितइ मंतिहिं मईउ ।	

घत्ता—रामाहररायहो दीणहो रायहो परपीडणे किं पुरियउ ।

मण्णमि रायत्तणु जगे जसकित्तणु जेण दीणु उद्धरियउ ॥ १३ ॥ 15

14

Nagakumara sends ambassadors to Pavanavega, demanding restoration of the kingdom and release of the maidens. The enemy's retort.

इय भणिवि अछेयाभेय सिद्ध	ते दूय बे वि पुरवरे पइट्ट ।	
रायालय बोल्लिउ पवणवेउ	आपसु देइ तुह मयरकेउ ।	
रक्खहो महरक्खहो रज्जु देवि	णीसरु तुहुं पुरवरु परिहरेवि ।	
मा कुमरिहिं केरी करहि तत्ति	मा हक्कारहि भीसणभवित्ति ।	
जणकवलवलणकीलाविसाले	मा णिवडहि कावालिणिकवाले ।	5
ना भणिउ सरसु मारुयजवेण	मारइ अणंगु विरहें णवेण ।	
पियमुहकमलैं अवलोइएण	णउ सन्धैं संगरे ढोइएण ।	
ओहच्छमि हउं विरपवि बूहु	आवेउ लेउ कण्णासमूहु ।	
जं सैसुरहो किउ तं करमि तासु	भक्खंतु लुद्धगिद्धंतमासु ।	
ता गय ते जोइय वररणरेहिं	पहरणइं लित्ति दीहरकरेहिं ।	10

४ E मारुवजयबंदणीउ. ५ ABCDE omit this line. ६ E भिच्चइं. ७ E परियउ.

८ ABDE मज्झु वि. ९ AB उरियउ.

14. १ E णीहर. २ E कुवरिहिं. ३ C कमल. ४ E मारुव. ५ E सुसरहो. ६ A वर°.

घत्ता—पंच वि भाभासुर जियदेवासुर रयणविहसणपरियरिय ।

जगे णायणयाणय परिपालियपय लोयवाल णं अवयरिय ॥ १४ ॥

15

Pavanavega meets his death at the hands of Nagakumara.

णं पंच वि पंडव अइपयंड	णं पंच हत्थि मयागिल्लगंड ।	
णं पंच सीह णं पंच जलण	णं पंच मेरु संजायचलण ।	
णं पंच वि मयणहो पंचबाण	पंच वि धाविय उग्गयकिवाण ।	
पंचहिं हयगयरहरहिय दलिय	णं पंडसुयहिं रणि कुरु व मलिय ।	
पंचहुं वि रिउहुं गलवेवियाइं	पंचत्तहो णीयइं जीवियाइं ।	5
दलियाइं रहंगइं रहवराहं	गज्जिय गय गयगंधेण ताहं ।	
पहरंतहं जायंधरिणराहं	रहरहिय ण याणिय कहिं गयाहं ।	
हय हय मुहफेडं थिप्पमाण	हिलिहिलिअंतावलिगुप्पमाण ।	
कर्प सेण्णभंगे सइं वाउवेउ	अध्मिडिउं भडहं भंडणे अजेउ ।	
जायंधरिणा ओसरिवि सरिवि	असिणोसिवत्तु णिवडंतु धरिवि ।	10
हउ विण्णाणेण लहेवि रंधु	छिज्जंतु दुट्ठकंठट्ठिबंधु ।	
उच्छलित रुहिरु धाराए सरलु	पडियउ सिरु णाइं सणालु कमलु ।	

घत्ता—उल्हाविउ वहरिहे मणगयखेरिहे^{११} कोवहुवासणु पज्जलित ।

अमिवाणियधारण परदुव्वारण णियपरिहवपडु विच्छुलित ॥ १५ ॥

16

Submission of the warriors, marriage of the maidens, restoration of the kingdom to their brothers and Nagakumara's return to the Pandyan capital.

जाणिउ कण्णापरितायणेण	आपं भडणियरे तांयणेण ।
विण्णविउ राउ जयलच्छिकामु	तुहुं अमह सामि पच्चक्खुं कामु ।
पहुणा रामेण व वाणरोहु	किंकरयणु इच्छिउ वा णरोहु ।

७ AB भासुर.

15. १ C omits this foot. २ E पंच वि णं मयणहो. ३ ABC omit this line. ४ C पंचहं.
 ५ ABC omit this line: E पहरंतहिं. ६ C यंतावलि. ७ D गुप्पमाण. ८ CE कय^{१०}
 ९ C अध्मिडड. १० E आणा. ११ C खेरिहे. १२ E विच्छलित.
 16. १ C भायणेण. २ C सउ. ३ C पच्चक्ख.

मुद्धउ पियदंसणे हरिसियाउ	णं मलयमहासुसिहरि सियाउ ।	
वरतिलयँउ चंदणसुरहियाउ	पवरच्छराउ णं सुरहियाउ ।	5
णयणेहिं परोजियहरिणियाउ	णं गोउलगोविउ हरिणियाउ ।	
कलमंगलपुण्णमणोहराउ	वड्डारियसयणमणोहराउ ।	
णं हंसिणीउ सुरतरुणियाउ	परिणिवि णीसेसउ तरुणियाउ ।	
करपल्लव उववणतरु णियाउ	पुरवरे गुणपसरियवयणराउ ।	
हयपवणवेयरक्खंकराय	कय रक्खमहारक्खंकराय ।	10
थवियाउ ताउ तिन्यु जि सईउ	लीलालोइयणियपुरिसईउ ।	
ते णवसेवय विणिहिय सुधीर	तहिं रक्खणु मंतीस वि सुधीर ।	
आरुहिवि मणोहरु सुरविमाणु	तेणोहामियसुरविमाणु ।	
पंच वि जण मंणिभूसियसवासे	आवेप्पिणु थिय पंडीसवासे ।	

घत्ता—हरहारहिमुज्जलु वियलियकलिमल्लु अणिवारिउ परिभमइ तहिं । 15
जसु णरवरसारहो णायकुमारहो पुष्कयंतकिरणाइं जहिं ॥ १६ ॥

इय णायकुमारवारुवरिण्णण्णणामंकिण्ण महाकइपुष्कयंतविरहयु महाकम्बे
बहुकण्णकल्लणवीरकिंकरलंभो णाम अट्टमो परिच्छेउ समत्तो ॥
संघि ॥ ८ ॥

४ D तिलउ. ५ D परिजिय. ६ E reads before this करपल्लवउववणतसणियाउ णं हंसणीउ
सुरतरुणियाउ. ७ ABCDE मणोरहाउ. ८ E omits this foot. ९ ABC मुणिभूसिय;
E मुणिभूसिय.

IX

1

Nagakumara goes to Dantipura, marries the princess Madanamanjusha
and then goes to the town of Tribhuvanatilaka.

णिहणेवि पवणवेउ समरे रक्खमहारक्खहुं महि देप्पिणु ।
जायंधरि अरिदंतिहरि गउ दंतिउरहो महु र मुप्पिणु ॥ ध्रुवकं ॥

पुच्छिय पंडियेपहु पंडीसरु	पुंडुरपुंडरीउ परमेसरु ।	
णं पेप्फुल्लफुल्लमाणससरु	उच्छुसरासणु गुणसंधियसरु ।	
णवजलहरसरु संचल्लिउ सरु	चलइ सेणु थरहरइ फणीसरु ।	5
हरिवरखुररयदंक्रियणेसरु	णयणहिं ण मुणिय रयणि ण वासरु ।	
अंधदेसे णववियसियउववणे	विमलगहीरंसरे सीयल्लवणे ।	
दंतिणयरे णिवधम्मपसाहिउ	चंडउत्तुं पहु सरसासीहिउ ।	
चंदमईदेवीउज्जोयउ	समुहुं पंतु जामाणं जोर्यउ ।	
तेण वि सो पइसारिउ सभवणे	दिट्ठए मुद्धेहे घणथणजोव्वणे ।	10
पुत्ति पवट्ठियपरमाणंदे	दिण्ण मयणमंजूस णरिंदे ।	
णेहु लहेप्पिणु सुहि मण्णेप्पिणु	दीहरच्छि सा तित्थु थवेप्पिणु ।	
चउवण्णासमसोहियाणिलयहो	पुणु गउ णयरहो तिहुयणनिलयहो ।	

घत्ता—तहिं विजयंधरु मंडलिउ मंडलमेल्लेइ धणंइ लएप्पिणु ।

विजयमहाणवीसहिउ अवलोइउ कारुण्णु करेप्पिणु ॥ १ ॥ 15

1. १ C रक्खहुं महि देविणु. २ AB omit ध्रुवकं. ३ C पंडिविपहु. ४ C पुंडुर. ५ D पुप्फुल्ल. ६ E हय. ७ E गहीरसारि. ८ ABC णिमलवणे. ९ C चंडवत्तु. १० E सोहिउ. ११ ABCD जोइउ. १२ C मुद्धे. १३ CE मोल्ले. १४ C omits घणं. १५ C कारणु.

Nagakumara marries Lakshminati who wins his affections very deeply.

घरु आयहो मयणहो विरइयरइ	तेण वि धीय दिण्ण लच्छीमइ ।	
सा तहो रुच्चइ चंदहो रत्ति व	णवियहो भवियहो जिणवरभात्ति व ।	
सुंयणहो सज्जणगुणगणतत्ति व	पत्थिवपहुंहे पडुत्तणसत्ति व ।	
वरकइणाहहो भासाजुत्ति व	निगंथहो तणुमणवयगुत्ति व ।	
अरुहण्हवणपारंभहो जुत्ति व	सामणित्तहो मंतहो खंति व ।	5
मग्गणयहो विण्णहो संकंति व	जोण्हारहो विसेसहो कंति व ।	
सम्मत्तहो सुधम्मणिर्विंत्ति व	दाणेसहो घरि ठिय रिसिपंति व ।	
सरसहो सुललियकव्वपउत्ति व	भमरहो णवसररुहरसभुत्ति व ।	
वइयायरणहो कयपयवित्ति व	देसहो णरवइणायपवित्ति व ।	
कुमुयायरहो णिसायरवित्ति व	जसवंतहो पुरिसहो जसकित्ति व ।	10

घत्ता—किं कीरइ वेह्णिहिं फुल्लियहिं फुल्ल जाहं रसु चक्खिंवि णिग्गइ ।
सोहग्गु पसंसिउ मालइहे महुयर जाहं णिरारिउ लग्गइ ॥ २ ॥

Woman is the ornament of man.

सोहइ जलहरु सुरधणुछायण	सोहइ णरवरु संशय वायण ।	
सोहइ कइयणु कहण सुबद्धण	सोहइ साहउ विज्जण सिद्धण ।	
सोहइ मुणिवरिंदु मणसुद्धिण	सोहइ महिवइ णिम्लवुद्धिण ।	
सोहइ मंति मंतविहिदिट्ठिण	सोहइ किंकरु असिवरलट्ठिण ।	
सोहइ पाउसु साससभिद्धिण	सोहइ विहउ सपरियणरिद्धिण ।	5
सोहइ माणुसु गुणसंपत्तिण	सोहइ कज्जारंभु समत्तिण ।	
सोहइ महिरुइ कुसुमियसाहण	सोहइ सुहइ सुपोग्गिसराहण ।	
सोहइ माहउ उरयललच्छिण	सोहइ वरु वहुयण धवलच्छिण ।	

घत्ताः—गुणहरु मुट्ठिहे माइयउ सुद्धवंसु अण्णु वि कोडीसरु ।

णरहो कलत्तु सरामणु वि किं ण करइ सरीरु भाभासरु ॥ ३ ॥ 10

2. १ CD add before this 'विमयविरत्तहो संतहो मुत्ति व' २ C पडुहे; E पडुहि. ३ AB पारंभहे. ४ C संति व ५ C सक्कंति. ६ BCDE जिण्हार, ७ C णिव्वान्ति; E णिथात्ति. ८ C omits this foot. ९ C जायु. १० C जासु; E जाइ.

3. १ AB सहए.

Teacher Pihitasrava arrives at Tribhuvanatilaka and
Nagakumara visits him.

लच्छीमइमुहपंकयछप्पउ
तिहुयणतिलयणयरे वणकीलप
अणुहवंतु सिय अच्छइ जइयहुं
णं समाहि णं सरसइ णं दय
णावइ उवसमु दमु जमु संजमु
णं पञ्चक्खु धम्मु सइं ह्यउ
णं तवसिरिसव्वंगहिं घडियउ
णं समिइहिं पयडिउ आहोयउ
पंचवीसभावणभावंगउ
सो जाइवि वंदिउ रइरमणें

गायकुमार णवियपरमप्पउ ।
इच्छियसुहु भुंजंतु सलीलप ।
पिहियासउ गुरु आयउ तइयहुं ।
णं खम पुरिसवेस विहिणा कय ।
णाइं अहिंसण दाविउ णियकमु । 5
णं रिसिं सिद्धिविलासिणिदूयउ ।
सीलगुणामलरयणहिं जडियउ ।
णं दाविउ तिहिं गुत्तिहिं जोयउ ।
उज्झियबज्जम्भंतरसंगउ ।
दिण्णासीस मणोरुहदमणें । 10

घत्ता—इसिणा धम्मबुद्धि भणिउ वियसेवि बोलिउ गायकुमारें ।
धम्मु ण याणमि देव हउं अच्छमि छायाउ मोहंधारें ॥ ४ ॥

Philosophical discourse of Pihitasrava. Remarks on
the 'Kshanika Vada' of the Buddhists.

भणइ भडारउ मोहु ण किज्जइ
मोहें पसरइ मिच्छादंसणु
इक्के वासण तासु ण नासइ
भंतिण भंति केम साहिज्जइ
अंवरु परिहइ भोयणु भुंजइ
परमाणु य मिलंति बहु जहिं जहिं
खणधंसियहो णाणु संजोयउ
संतइ संताणइ संगहियइ

मोहें णाणु हुंतु ढंकिज्जइ ।
जगु णिहिट्टउ खणविद्धंसणु ।
सो किं जीउ जिणागमुं विलसइ ।
दुवियहुं महु हासउ दिज्जइ ।
भुयणणाणु पभणंतु ण लज्जइ । 5
घडपडविडवि होंति भुंवि तहिं तहिं ।
गयसंजोउ ण दीसइ लोयउ ।
गोविणासि कहिं दुद्धइं दहियइ ।

4. १ ABDE °तिलए. २ C सिरि. ३ ABD दूवउ. ४ ABD जोइउ. ५ C अच्छामि च्छयउ.

5. १ E खणु. २ E वासुण. ३ C जिणायमु. ४ C भुज वि तहिं.

दीवक्षप कर्हि लम्भइ अंजणु सञ्चउ भासइ नेमिगिरंजणु ।
 खाणि खाणि अण्णु जीउ जइ जायउ तो बाहिरे गउ किहं घर आयउ । 10
 अण्णे थवियउ अण्णु ण याणइ सुण्णु वि वाइ काई वक्खाणइ ।
 घत्ता—सुण्णु असेसु वि जइ कहिउ तो किं तहो पंचिदियदंडणु ।
 चीवरणिबसणु वयधरणु सत्तहडीभोयणु सिरमुंडणु ॥ ५ ॥

6

Remarks on the orthodox philosophies of the Brahmins.

पुहइ बंभु पाणिउ लच्छीसंरु हुयवहु रुहु पवणु पुणु ईसर ।
 सिउ^१ अंबरु कुलकउलें भाणिउ^२ तेण वि तच्च किं पि ण वियाणिउ ।
 तं जि समासिउ दूसियँदइवें गयणु जि भणिउ सयासिउ सइवें ।
 णिकलु किं पसरइ आउचेंइ णिकलु किं परमाणुय संचइ ।
 णिकलु किं तणु गिण्हइ थिसँइ णिकलु किं परकजइ चितइ । 5
 णिकलु किं भणु करइ वि धरइ वि णिकलु किं तिहुयणु संघरइ वि ।
 णिकलु किं सइ पढइ पढावइ णिकलु मोक्खमग्गु किं दावइ ।
 णिकलु किं अट्ठंगइ धारइ णिकलु किं पर पेरइ वारइ ।
 णिकलु किं परिणामहो वञ्चइ णिकलुं सु किं गार्यइ णञ्चइ ।

घत्ता—णिकलु णिञ्चलु णाणतणु सिद्धसेण सहावें थकइ । 10
 अप्पउ मरइ ण संभवइ कर्हि किर सो जगजत्तहे दुक्कइ ॥ ६ ॥

7

Remarks on the ortholox philosophies continued.

सित्थु जाइ किं जवणालत्तहो घउ किं पुणु वि जाइ दुद्धत्तहो ।
 सिद्धु भमइ किं भवसंसारण गहियविमुक्ककलेवरभारण ।
 अक्खवायकणयरमुणिमणिउ सिवगयणारविंदु किं वणिणउ ।
 मयणइहणु किं महिलासत्तउ णाणवंतु किं मइरण मत्तउ ।
 णिम्मलु किं परवहरे णडियउ णिरहु वि अयसिरखुंटणे पडियउ । 8

५ E कर्हि. ६ E वाउ.

6. १ E लच्छीहरु. २ A सिय; BD सिव. ३ E भणियउ. ४ E दूसिवि. ५ E आर्चचइ. ६ A परमाणु सयंचइ. ७ ABC घत्तइ. ८ E गावइ.

7. १ ABD केण य.

पडु वि बहूपं पावै वंडिउ	अट्टसट्टितित्थइं किं हिंडिउ ।	
सव्वत्थहो किरं काइं बलहें	सव्वहो किं सूलेण रउहें ।	
किं कवालु संतोसें तित्तहो	अट्ठियभूसणु काइं पवित्तहो ।	
णिच्चमेव मयमोहें मूढहो	लिंगवेषु किं रोसारूढहो ।	
ईसरचाउ य वावगहिल्लय	किं पलवहि जडमत्तपिसल्लय ।	10
घत्ता—माणमोहलोहंतरिय पुत्तकलत्तवित्तरसल्लस ।		

पहरणकर परजीवहर फुडु ण कहंति धम्मु कामालस ॥ ७ ॥

8

Authority of the Vedas questioned.

मिगमारउ अहिंस किं घोसइ	जो मासें अप्पाणउ पोसइ ।	
अलियमासि णरु अलियंइं सुहकरु	थेणउ थेणत्तणे बज्जायरु ।	
परयारिउ परयारइं विहियंइं	दावइ सुरहं पुराणंइं लिहियंइं ।	
लुद्धउ गाइभूमिधणदाणंइं	धण्णंइं देवंगंइं परिहाणंइं ।	
वसुकारणे कुकम्मं कौरावइ	अप्पणु मरइ परु वि मारावइ ।	5
कव्वं करइ सव्वणीसारंइं	महुपाणंइं पलकवल्लाहारंइं ।	
रयणीभोयणु पुण्णु पयंपइ	जीहालंपइ मणुं ण वियप्पइ ।	

घत्ता—वेउ पमाणु ण होइ जण विणु जीवेण सइ कहि लब्भइ ।

विणु सरेण कहि णवकमलु विणु धेणुयण गयणु किं दुब्भइ ॥ ८ ॥

9

Reference to some orthodox beliefs and superstitions,

बज्झइ वज्झइ पुणु ताडिज्झइ	विज्झइ णकु धरिवि पाडिज्झइ ।	
गाइबलइहु णिग्गहु किज्झइ	वरुडु पियंतु खीरु कड्डिज्झइ ।	
गोकुडुं किं देउ भणिज्झइ	'हो हो पूरइ किं पलविज्झइ ।	
पसुपावेण होंति पाउब्भइ	दुक्कियफलु भुंजंति महाभइ ।	
भक्खिवि मिगजंगलु दूसिवि जिणुं	भइ काइं धरियउ कण्हायणु ।	5
सउयामणिहिं मज्जु पइं संधिउ	गोसवि जणणीगमणु विचित्तिउ ।	

२ E किं खाइ.

8. १ C अलियहो. २ B परियारइं; C परयारिय. ३ C पुराणं. ४ D कुकम्म. ५ A B C करावइ

६ E omits the following three feet. ७ C मणे. ८ E किहिं.

9. १ E omits this foot. २ CE जणु. ३ C भे. ४ E उण्हायणु. ५ D सेविउ.

जण्णपियरविहिमिसु मंडेप्पिणु	तिक्खइं कसियाइं खंडेप्पिणु ।	
आमिसरसविसेस चक्खंतें	सयलजीव भक्खिय भक्खंतें ।	
रुहु बंभु सव्वु वि सइं पासिउ	वंभणचारु वेयविहिधिलसिउ ।	
इंगालहो धोयहो धवलत्तणु	कहिं जलेण णरवेहसुइत्तणु ।	10

वत्ता—दम्भे सलिले मद्दियं अद्दियपत्तणिहिताहारें ।

कह सुज्झंति वराय जड मइलिय घोरे हिंसायारें ॥ ९ ॥

10

Remarks on Mimamsa and Sankhya.

सुरेय समिच्छइ संग्गहो गच्छइ	परु मारेप्पिणु धम्महो वंछइ ।	
हा हा वेयवार किं बोलइ	नहो आयासें फलु किं फुल्लइ ।	
एकु णिच्चु किं तच्चु भणिज्जइ	एकु देइ अण्णे किं लिज्जइ ।	
एकु थाइ अण्णेकु वि धावइ	एकु मरइ अण्णेकु वि जीवइ ।	
णिच्चहो कहिं लब्भइ बालत्तणु	णवजोव्वणु पुणरवि बुद्धत्तणु ।	5
णिच्चु वत्थु परिणवइ ण भेयहिं	तसथावरपुग्गलपरिवेयहिं ।	
पुरिसारामु भवणु संदिट्ठउ	पुरिसहो इंसणु कहिं मि ण लज्जउ ।	
एम सुणु मीमंसें सिट्ठउ	जीउ पुण्णु पाउ वि णउ दिट्ठउ ।	
किरियावज्जिउ णिम्मलु सुद्धउ	संखपुरिसु किं पयइण बट्ठेउ ।	
विणु किरियण कहिं तणुमणवयणइं	विणु किरियण कहिं बहुभवगहणइं ।	10
विणु किरियण कहिं बज्झइ पावें	मुच्चइ किं हो एण पलावें ।	

वत्ता—भूयइं पंच पंच गुणइं पंचिदियइं पंच नमत्तउ ।

मणुहंकारबुद्धिपसर कहिं पर्यइण पुग्गिसु संजुत्तउ ॥ १० ॥

11

Concluding remarks on Kanada, Kapila and Sugata.

जलजलणहं विरोहु समहावें	ताइं थंति किह इक्के भावें ।	
पवणु चवत्तु महि थक्क थिरत्तें	हा किं झंखिउ सुरगुरुपुत्तें ।	

10. १ C सुर समिच्छइ. २ C तहो आयासें फल किं फुल्लहिं. ३ E omits the following three feet.

भूयहं मेलावउ कहिं वट्टइ	एकु थाइ तहिं एकु पयट्टइ ।	
अइ जीवहो जीवत्तणु आयउ	चउभूयहं संजोएं जायउ ।	
तो हउं मण्णमि भुंजियभोयहो	एकु सहाउ किं ण तेलोयहो ।	5
एकु सरीर किं ण किर पहवइ	किं वइतंडिउ पंडिउ विलवइ ।	
एम लोउ मोहिउ कुमईसहिं	कणयरकविलसुगयदियसीसहिं ।	
एयहं मइ ण कयाइ वि दिज्जइ	मिच्छापण्ये कहि मि ण णिज्जइ ।	
गयणु अणाइ अणंतु अंमाणु वि	लोउ अणाइ लोयसंठाणु वि ।	
वहविहु पुविहु स तवेकयदाणु वि	धम्म अणाइ धम्मसंताणु वि ।	10

धत्ता—चउगइयउ संसारियहं दंविदियभाविदियपाणहं ।

पंचमगइ सासयगुणहं सिद्धहं सुद्धहं केवलणाणहं ॥ ११ ॥

12

The Right faith.

पंचमगइउ अणाइअणंतउ	चउगइगहणि जीउ हिंइतउ ।	
अण्णण्णइं जम्माइं भंमंतउ	अण्णण्णइं अंगइं छडुंतउ ।	
धम्म मुणंति य संतिकसाया	के वि जीव गुरुपयसंगाया ।	
सोलहभावणभाववसंगय	सम्मत्तेण विसुद्धे संगय ।	
अट्टगुणद्विवंत मइवंता	संवेयाइय णिच्च धरंता ।	5
देवसत्थगुरुमूढविषज्जिय	जाइकुलाइयमयणावज्जिय ।	
कुसुरकुगुरुसेवासंगमपर	तह य कुसत्थकुसुयपाढयणर ।	
मिच्छालिगिय तह सेवयज्जण	जेहिं ण सेविय छंअणायदण ।	
सुद्धसदिट्ठी ते जाणहि णर	माहंमियवच्छल्लकयायर ।	

धत्ता—संकाकंखाविरहियउ विदिगिंछापारिवज्जियउ ।

10

दंसणु जेहिं समासियउ तित्थयरत्तणु तेहिं समज्जिउ ॥ १२ ॥

11. १ D मइ मिच्छापहि कहिं मि. २ E विमाणु. ३ ABC तवे.

12. १ C भवंतउ. २ C गुणंति समंति कसाया. ३ AB omit the following five lines. ४ E पाढणपर. ५ E भुअणायइण. ६ ABCE omit this line.

The Right knowledge and the Right conduct.

कोहलोहमोहंगहं छिदिवि	घोरहं पंडरहं तिमिरहं भिदिवि ।	
वारहविहु तवचरणु चरेप्पिणु	वरपंडियमरणेण मरेप्पिणु ।	
इंदपडिंदहमिंद हवेप्पिणु	चोक्खहं सुरसुक्खहं भुंजेप्पिणु ।	
परमणणु परमेद्वि णवेप्पिणु	दिव्वदेहु अवसाणि मुएप्पिणु ।	
पंचसु पंचसु पंचसु धामसु	भरहविदेहहरोवयणामसु ।	5
णिवकुलणहयलउग्गयणेसर	अइसयवंत संत परमेसर ।	
धरणिधराधर करिदीहरकर	अतुल महाबल सयल वि जिणवर ।	
मेइणि भुंजिवि अहव ण भुंजिवि	अप्पाणउ चारित्ते णिउंजिवि ।	
केवलणाणु विमत्तु उप्पाइवि	लोयालोउ सव्वु अवलोइवि ।	
सुहुसु दुरु अंतरियउ दिट्ठउ	तिहुयणु जणे परमेद्विहिं सिट्ठउ ।	10
देउ दोसणिम्मुकु समासिउ	दुविहु सयलु णिकलु उवएसिउ ।	
सयलु देउ अरहंतु भडारउ	णिकलु सुट्ठु सिउ असरीरउ ।	

घत्ता—धम्म अहिंसा परमु जयं तित्थहं रिसिडाणाहं पविस्सहं ।

मोक्खेमग्गु सुंदर मुणसु तिण्णि वि दंसणणाणचरित्तहं ॥ १३ ॥

The teacher concludes his discourse and Nagakumara accepts the excellent faith.

धिद्विणं तिद्विणं जो णउ चत्तउ	दिक्खामोक्खु तेण किं वुत्तउ ।	
णाणमोक्खु तहो किं किर छज्जइ	जो कामिणिहिं कहेक्खहिं छिज्जइ ।	
मोक्खु गुणक्खएण जहिं जायउ	जीवविणासु तेण विण्णायउ ।	
अण्णेकहो संसारु ण णिट्ठिउ	हरणकरणु सामेत्यु परिट्ठिउ ।	
सुण्णु मोक्खु अण्णेण पलोइउ	अण्णे अप्पउ गयणि निओइउ ।	5

13 १ E मोहंगय छिदिवि. २ E पवरहं. ३ E सोक्खहं. ४ E °णाहु. ५ E एरावय. ६ E चारित्त

७ C तिहुयण; E तिहुवणु. ८ C परम. ९ E जई. १० C मुक्ख.

14. १ DE धिद्विणं तिद्विणं. २ CE कडक्खे. ३ E णट्ठउ. ४ DE हरणु. ५ E सामेत्ये पइट्ठिउ.

तहिं जि तासु किर लउ संजायउ	अवर मणइ कहिं मोक्खु अकायउ ।	
देहु जि जीउ जीउ णउ भिण्णउ	सो किं जाणइ किं पि सुदुण्णउ ।	
इंदियपच्चक्खु वि जइ संतउ	तो किह णज्झइ अग्गइ होतउ ।	
चरमसरीरायाह गिरिक्खउ	दंसणणाणविसेसु वि लक्खिउ ।	
मोक्खु महंतहिं संतहिं अब्बिउ	सो केहिं मि विण्णेहिं परिक्खिउ ।	10

घत्ता—आयणिगवि गियगुरुवयणु मयणें परमधम्मु पडिक्खणउ ।

जाइजरामरणत्तिहरु बोहिलाहु सव्वहं संपण्णउ ॥ १४ ॥

15

Nagakumara's inquiry about the cause of his unbounded love for Lakshminati.
The teacher's reply. Merchant Dhanadatta of Vitasokapur and his son Nagadatta.

पवियंभइ वसंतु वणराइए	महुलिहु गज्झइ वियसियजाइए ।	
भिज्झइ विउसु वि पंडियमइए	चवइ कुमार गिरि व गिरिणइए ।	
लच्छीमइए हउं पेम्मंघउ	मुणि भणु महु सिणेहसंबंधउ ।	
कहइ महारिसि पत्थु जि वीवण	णयरे रवण्णे वरिसे अइरावए ।	
वीयसोयपुगे वणि धणयत्तउ	धणसिरिवरु वणिवरु धणयत्तउ ।	5
णंदणु णायदत्तु णं वम्महु	णारीसुहयत्तणमयणिम्महु ।	
अवर वि वसुयत्तउ तहिं वणिवरु	वसुमइरमणि रमणंपसरियरइ ।	
ताहं विहिं मि कुलहरचूडामणि	णायवसु त्ति पुत्ति पीणत्थणि ।	
कोमलसरल कमलदलणेत्तहो	दिण्णी णायदत्त वणिउत्तहो ।	
सिरिपंचमिउववासणिउत्तहो	मुणिणाहहो समीवे मुणिगुत्तहो ।	10

घत्ता—सुहसुक्खइं भुंजंतु ठिउं बालमरालगइए सहुं बालए ।

गय दिवहा ण वि याणियउ सयणबंधुपरिमिउ ताथालए ॥ १५ ॥

10

A sage arrives and Nagadatta took the vow of observing the Srutapanchami fast.

गयहिं दिणेहिं कयहिं मि अण्णु	मुणी मणगुत्तु बहगुणपुण्णु ।
मडंबसुगामपुरां चयंतु	चउव्विहसंघसमाणु महंतु ।

६ E सुदुण्णिउ. ७ E ण जइ. ८ C सातहिं. ९ CE घण्णेहिं. १० AB संपजउ.

15. १ D सुहयत्तणु. २ E रमणि. ३ E omits this line. ४ D adds before this सुह सोइइ सा गिरुवमचंगिम अंगलीण णं चंदहो चंदिम । ५ C थिउ. ६ D बंध.

खमाप महोवहि मेरु व तुंगु	ससी व सुसोसु सुतेयपयंगु ।	
समीरणु जाइं बलेण महंतु	बहुभभवदुक्खविणासु करंतु ।	
मलंतु दलंतु असेसु वि कम्मु	जरामरणुभ्रवणासियजम्मु ।	5
वणालण आइवि थक्कु तुरंतु	सुणेवि णरिंदु णरिंदमहंतु ।	
संपुत्तु संबंधु कलत्तसमाणु	सुतोसु करेवि परायउ जाणु ।	
णिविट्ठु णियच्छिवि वंदिउ साहु	विणेयपमाणु सुओवहिगाहु ।	
णरिंदसमाणउ तंहि ^१ मि तित्थु	सराउ परायउ दोसबहत्थु ।	
सुणेवि मुणीसरसाहिउ धम्मु	वयाइं लणवि परिट्ठिउ सम्मु ।	10
पईवि सुपंचमि फग्गुणमासे	लणवि उवासु करेवि ^२ सतोसे ।	

वत्ता—आयण्णिवि तुहुं मुणिवयणु णिसुणिवि तेण सयल्लु परिपुण्णउ ।
होइवि तोसु करेवि मणे गेहु सोवि संपत्तु रवण्णउ ॥ १६ ॥

17

On the night of the last day Nagadatta died and became a god in heaven.

रवी उमामाणे	तमोहे पलाणे ।	
तिलोर्यप्पहाणे	पजाप विहाणे ।	
अहीसेयपूया	कया सारमूया ।	
फलाणेयदिव्वा	पुणो दिण्ण सव्वा ।	
जिणो वंदिऊणं	किरीयासमाणं ।	5
मुणीणाहपासे ^१	हयामोहवासे ^२ ।	
कमा वंदिऊणं	णिविट्ठो णिऊणं ।	
सुओ धम्मुपसो	करंतो पयासो ।	
तिलोयाण माणं	असेसं पमाणं ।	
रवी रत्तमाणो	गओ अत्थमाणो ।	10
वणीसो वि गेहे	विसाले सुदेहे ।	

10. १ BD णरिंदु. २ CE संबंधु सपुत्तु. ३ C तुहमवि तित्थु; ABD इहि मि. ४ AB लईवि. ५ E करेविणु तोसु. ६ ABD omits सयल्लु; E reads the foot सुणिसुणेवि लोउ परिपुण्णउ.

17. १ A तियाल. २ CDE add before this अहीसेयपुजे गओ अप्पयजे; E has* जो in place of*जे. ३ C *सो.

सबन्धू समित्तो	ठिओ धम्मचित्तो ।	
तमोहेण जुत्ती	गया अद्धरत्ती ।	
हुया ताम तण्हा	सरीरे सउण्हा ।	
तुहीणाइदब्बा	कया अंगे सब्बा ।	15
लवंगेलैसारा	बहुणीरफारा ।	
कुणंता सुवायं	पडावीयणायं ।	
गय जामे इक्के	मुहे तीवैसुक्के ।	
सरीरस्स वेट्ठा	खणेणं पणट्ठा ।	
णिपऊण ताओ	करेई उवाओ ।	20
तओ जालवक्खे	पजालंसुमोक्खे ।	
मणी सूरकंतो	पहाय फुरंतो ।	
तहि तेण वुत्तो	सुओ णायदत्तो ।	
रवी उग्गमाणो	णहे गच्छमाणो ।	
कैरे देवकज्जं	सण्हाणं सपुज्जं	25
चैईऊण सेज्जा	पियही सुपेज्जा ।	
तओ तेण लत्तं	पिया कट्टुवुत्तं ।	
पिरियारेसि पुत्तं	ण याणेसि जुत्तं ।	
गया तिण्णि जामा	सुणंतस्स रामा ।	
घडीगेहमज्जे	णिसाप दुसज्जे ।	30
ण सूरस्स त्रित्ती	ण उण्हारणं भित्ती ।	
ण ईसंति भेया	सुलग्गी व तेया ।	
उवावासणासो	करेमि प्पयासो ।	
णिपऊण लोओ	गमंतो संभोओ ।	
जिणेसस्स पूया	जय सारभूया ।	35
करेमी तिभत्ती	ण णासंतु सत्ती ।	
रिसीणं च संघो	धरेऊण सिग्घो ^{११} ।	

४ E °गोल. ५ D ताव. ६ C करो. ७ C चएऊण. ८ BCD वियारेसि. ९ ABD उण्हाउ.

१० A संभेओ. ११ AB सिग्घो.

करावेमि भोजं	पुणो अप्यकजं ।	
इमं लक्ष पुत्तो	समुच्छाप भुत्तो ।	
सरंतो जिणेसं	सैमुत्तीपएसं ।	40
पयापंचवित्तो	ठिओ चितवंतो ।	
अर्योराहवणं	णहं विदुपुण्णं ।	
सरं तस्स पाणा	गया लीणमाणा ।	
दिवालोयपत्तो	खणे नायदत्तो ।	

घत्ता—तो मरेमि सोहम्मुं गउ छड्ढि वि माणुसत्तु धिणिविट्ठु । 45
सुरवरसयपरिवारियउ खणु वि ण जेत्यु दुक्खु दुहपोट्टु ॥ १७ ॥

18

Nagadatta's divine paraphernalia. He returned to the earth and presented himself before his mourners.

तो मरेवि सोहम्मु पत्तओ	धम्मज्ञाणचित्तेण जुत्तओ ।	
सूरकंतिससिकंतपच्चले	सोहमाणठियं सुणिच्चले ।	
लंबमाणमणिमोत्तिओहए	चलवलंतधैयविधिहसोहए ।	
रणम्लणंतघंटाणिणायए	धवलमंगलुग्गीयणायए ।	
रविपहायणिम्मलविमाणए	इउ तेत्थु बहुसोहमाणए ।	5
कणयवंडसियचामरे वरे	वीयमाणसुरसुंदरीकरे ।	
सुरणमंतजयजयणिणायए	बंदिसइगंभीरवायए ।	
वार वार जयजय भणंतिया	मउडकिरणमणिविप्फुरंतिया ।	
पंचपल्लभाऊणिउत्तओ	हुवउ जाम बहुसुक्खजुत्तओ ।	
एम तित्थु बहुभोयमाणओ	णियपवंचु अवहीवियाणिओ ।	10
तेयवंतु मणिमउडमत्थओ	सुरवरंगवरदिव्ववत्थओ ।	
कणयकत्तरीगाढणेत्यओ	रविसुदित्तिदित्तीपहत्यओ ।	
सियतुरुक्खकप्पूरमीसियं	जक्खकईमहो दप्पवासियं ।	
तणुविलित्तसव्वंगसुंदरो	रुक्खमोयणिज्जियपुरंदरो ।	
हारडोरैकुडलविहसिओ	तिलयवउलसिरिकुसुमभूसिओ ।	15

१२ E करावेमि. १३ E समत्ती°. १४ E अवाराह. १५ D सोहंमि. १६ D धिण.
18. १ E विट्ठि. २ E हय. ३ C परे. ४ C वर. ५ E लोय°. ६ E कहमहप्पवासियं. ७ ABD दोर.

पंचमीसुविहिफलेण नायओ
बंधवग्गु जहि रोवमाणओ
मुक्कधाहमुंभेवि करयले
बार बार गुणणाम लितओ
मार्येताउ धराणियेँलि निवडिओ
जीवचरुँणियतणु बलोइयं

अवहिबोहिणा मुणिवि आयओ ।
मायबप्पु सुण्हासमाणओ ।
अंसुवाह निवडंति धरयले ।
हा कहि गओ सुर्ये मणंतओ ।
तामँ तित्यु अप्पणँउ पयडिओ ।
तारतरलणयणेहि जोइयं ।

20

घटा—सो पेच्छिवि निरुवमतणु पुच्छिउ को तुहुं णर परमेसर ।

तेण कहिउ पुणु अप्पणउ नायवत्तु हउं हुवउ सुरेसर ॥ १८ ॥

19

He consoles his bereaved parents. The teacher then tells Nagakumara that Nagadatta was reborn in his own person and that Lakshminimati was no other than his wife even in her former birth.

एम भणेवि तेणं किउ सोहणुं
सोउ करेहि ताय किं भुल्लउ
भवसायरे दुहसलिलभयंकरे
धम्मु करेहु तुमिह दयसारउ
काइं कहिज्जेँउ णवर विसालहो
उववासहो फलेण संपुण्णउ
धम्मु कहेवि चित्तु पडिबोहिउ
गउ पुणु सुरवरु सुरवरथाणहो
तणु सकारिउ तेहिं तुरंतहिं
वयसंदोहसेस पालंतिय
बंसुम्भटतणु पयड 'उरिट्टिय
तहिं सण्णासु करेवि सराइय
भुंजिवि सुहसय बे वि गियत्तइं

सरहसेण जिणधम्मपबोहणुं ।
माइवसेण पत्थुं एकल्लउ ।
मा निवडेसहुं तहिं असुहंकरे ।
भवे भवे जरमरणाइणिवारउ ।
धम्महो फलु पच्चक्खु गिहालहो ।
जाइवि देवलोइ उप्पण्णउ ।
बंधववग्गु सयल्लु उम्मोहिउ ।
णिमिसंदेँ सो स्मेक्खपहाणहो ।
पुणु ण्हापवि जलंजलि दिंतहिं ।
बहुविहणियमोवास करंतिय ।
हीण खीण निरु झीण परिट्टिय ।
पिय मरेवि तुह पासु पराइय ।
सग्गु चप्पण्णिणु इह संपत्तइं ।

5

10

८ ABC onit this line. ९ ABD उंभेवि. १० E निवडंतु. ११ E सुव. १२ C तायमाय. १३ A B धराणियलु. १४ C ताव. १५ C अप्पण. १६ ABD चित्त.

19. १ C तैम. २ ABE ण. ३ C इत्यु अइकलउ. ४ E निवणेसहे. ५ E कहिज्जे. ६ E संपण्णउ. ७ CE निविसंदेँ. ८ सुक्ख. ९ CE संकारि. १० ABDE उराट्टिय.

आड जयंधरासु तुहुं नंदणु	गुणमणिबाणि व गयणाणंदणु ।	
लच्छीमइ वि एह सुहमायण	पुव्वमवाणुणेह मिगलोयण ।	15
णिसुणिवि णिययमधंतरु सुंदर	पुलइउ ता सव्वंगु णिरंतरु ।	
पुच्छिउ पुणु मुणिणाइ नमंतिणं	उववासहो का विहि पमनंतिणं ।	

वत्ता—आयणिणवि कुमरहो वयणु वयणेण तेण मुंणि तुहुउ ।

दुरियतमोहविणासयरु सीलवपहिं गुणहिं परिपुहुउ ॥ १९ ॥

20

The teacher explains the method of observing the Srutapanchamati fast.

तो णवर दिव्वाय वाणीय मुणिणाइ	कुमरस्स पुणु कहइ परसमयदुग्गाइ ।	
उववास तिच्चेय जे दिट्ठे जिणममो	ते अहमगुरुमज्झिमा जेम सम्ममो ।	
संपोसहोवास चाउत्थणामाय	संतोसभावेण णिसुणेहि वयछाय ।	
भासाढ कर्त्ताय फग्गुणसै मासम्मि	सियपक्खचोत्थीसु संतुद्धचित्तम्मि ।	
सो चेव पक्केण भुत्तेण फुडु भुत्तु	णियगेहआरंभु सव्वो वि परिचत्तु ।	5
होपवि सुइ चोक्खु सियवत्थणेत्थंगु	सोहाविलंकारपरिचत्तकामंगु ।	
उववासु मिण्हेवि चाउत्थु तिविहेण	मणवयणकापण परिसुद्धहियण ।	
अणुमणण तिविहा वि णउ करइ कारवइ	अइकदुयस्सरफरुसवयणाइ णउ खवइ ।	
णिसुणंतु गुरुपायमूले सुधम्मत्थु	संसारणिस्सारदुक्खाण परमत्थु ।	
सज्झाणझाणग्गिदङ्गाण पाँसम्मि	संथारसेज्जाय सोवेइ ता तम्मि ।	10
संथारु सोहेइ उग्गमियस्सरम्मि	वेइंदियारण अणुजीवसयणम्मि ।	
अच्छेइ जिणभवणे सोचेय दिणु पक्कु	परिहरिबि वरवासु जइभावगुणथक्कु ।	
णहल्लेय णयणंजणादीयकं तत्तु	णैववत्थवरमल्लसमल्लहणपरिचत्तु ।	
ण सुणेइ गंधक्खु णउ णियइ पेक्खणउ	ण सुणेइ ण कहेइ विकहाइं काहणउ ।	
सुविहाणि सुविसोहि वंदेवि जिणणाइ	तिविहेण अइसुद्धु कामारिमयवाइ ।	15
वो णवण अउसीस दोवह वि आवत्तु	वत्तीस अइयार दूरेण परिचत्तु ।	

११ C नमंतं; E सामंतिण. १२ CE पमनंतं. १३ D मणि.

20. १ E द्विय. २ BD चउत्थ. ३ D° यु. ४ E चउत्थीयु. ५ C सासम्मि. ६ ABD सोवेइ.

७ AB णववत्थु मरमत्तेसमलहणे; E णववत्थसरसत्ति. ८ E° युहु.

तणु समादोसा वि वत्तीसं जाणंतु परिहरइ सो भविउ गुणदोस भावंतु ।
 संतोसमावेण आपवि गियगेहु णहापवि धुयवत्थराउंसणियदेहु ।
 गेहत्थु होपवि पुणु गियइ गिहवार भावंतु वरपत्तु पढिगहइ गुणसार ।

घत्ता—मज्झणप घरपंगणप जोइवि मुणि वंदेवि घरिज्जइ ।

27

णियसत्तियप सुमत्तियप सुखाहारदाणु तहो दिज्जइ ॥ २० ॥

21

Method of observing the fast continues.

णवेवि मुणिदु	भवीयणचंदु ।	
वरम्मि छुहेवि	चउक्के ठवेवि ।	
समच्चिवि पाय	विहीण जंवाय ।	
पुणो वि जमंतु	तिलोयमहंतु ।	
करेवि समुद्धु	तहो सप छुद्धु ।	5
मुणीण सजोग्गु	सच्चित्तु अजोग्गु ।	
ण देइ भवीउ	असुद्धु सवीउ ।	
सुभोयणु देवि	सेतोसु करेवि ।	
मुणीण समाणु	अणुव्वजमाणु ।	
घरंगणु जाम	स गच्छइ ताम ।	10
जिणागमि जेम	पयासइ तेम ।	
सपुत्तकलत्तु	परीयणजुत्तु ।	
सगाविमहीसि	सुचारसमासि ।	
करेवि असेसु	सतोसविसेसु ।	
सभोयणलीणु	करेइ गिहीणु ।	15
सुपोसहु एम	फलेइ सु तेम ।	
णियासमे थक्कु	करेवि वियक्कु ।	
तहण्णु सुणेसु	कहेमि विसेसु ।	
सउज्जवणावि	करेहि सयावि ।	

१ AB पत्तीय. १० D पाउत्त.

21. १ E णिराय. २ B समद्धु; C समिद्धु; E समद्. ३ E सुतोसु.

सुकसियसाढ	सफग्गुणगाढ ।	20
तिमज्झहं इक्क	सुपंचमि सुक्क ।	
सुपंचवरीस	समाससरीस ।	
अहइ जि पंच	समास वि पंच ।	
तिमेय चरीय	करंति सुधीय ।	
पडिम्मउ पंच	वरेवि वरं च ।	25
सवत्थ सपोत्थ	मुणीहिं महत्थ ।	
समप्पण कीय	सुभत्तीए तीय ।	
सुकंतिय पंच	सुचत्तपवंच ।	
परीहणवत्थ	तहे व पसत्थ ।	
चउव्विहसंधे	सुवाहिदुलंधे ।	30
हणेवयकज्जे	भवीयणपुज्जे ।	
सुभेसहु दिंति	विणीय णयंति ।	
महापडिवित्त	सुसोहियणेत्त ।	
उलोच वि वित्त	सुचित्त विचित्त ।	
समुज्जलघंट	सुसइ टणंत ।	35
उवोवरणट्ट	पयारियसट्ट ।	
सुतारियचंद	चंदोवय कंद ।	
ससंघहो भोज्जु	रसालु मणोज्जु ।	
पयंति सुभव्वुं	करेइ ण गव्वु ।	
विहीण करंतु	फलेइ तुरंतु ।	40
सुचीउ सुखेत्ते	सुदिण्ण पयत्ते ।	

घसा—मुणि अक्खइ कह जाम तहिं पोसहु वरमहिमउ सम्मत्तइ ।

दंसणणाणचरित्तसमतवधम्मत्थ जेम जिणत्तत्तइ ॥ २१ ॥

४ E पवंच. ५ C सपुत्थ. ६ A सुसात्ते. ७ CE वित्त. ८ E सुचित्तवित्त उलोचवित्त.

९ E पयंतु. १० CE सुसव्वु. ११ B सुचीउ; DE सुचीउ.

Minister Nayandhara arrives from home. Nagakumara returns to Kanakapura and is crowned king by his father.

जणसमाणु मंति हरिकंधरु	तहिं अवसरे संपत्तु नयंधरु ।	
आह्वयउ सुंदरु मंतीसैं	णाइं पुरंदरु सइं मंतीसैं ।	
गंप्पि कणयउरु दिट्ठु अयंधरु	पणविउ सुउ पियरहो सिरकयकरु ।	
दिण्णासीसहिं पुणु पुणु जोइउ	मत्थइं चुंविधि अंकप ढोइउ ।	
कोक्काविथ एकेक पहाणा	जायवसोमवंसकुरुराणा ।	5
धवलहिं मंगलेहिं गिज्जंतहिं	चामीथरतूरहिं वज्जंतहिं ।	
धारावरिसहिं णं नवमेहहिं	सुत्तंकहिं णं बंभणदेहहिं ।	
सीसगपहिं णाइं गुरुसंगहिं	कामिणिधरियहिं णाइ भुयंगहिं ।	
पल्लवछइयहिं णं सुररुक्खहिं	जडसंसगपहिं णं मुक्खहिं ।	
गायणेहिं णं सुट्ठे सुकंठहिं	णं किराडंपुत्तेहिं सुमंठहिं ।	10
पंडुरेहिं जसपुंजाभासहिं	सिंचिउ मंगलकलससहासहिं ।	

वत्ता—भरणिव्वाहणु कुलधवलु धवलेहिं मि जसधवलु विहाविउ ।

भूसिउ धवलविट्ठसणहिं धवलुज्जलैवत्थइं परिहाविउ ॥ २ ॥

After his coronation, Nagakumara sends Vyala to fetch all his wives and Vidyas from wherever he had left them. With them he enjoys his royalty.

बन्धु पट्टु सिरि णेहणिबंधु व	पयडिउ पुव्वपुण्णसंबंधु व ।	
तापं णायकुमारहो भालप	उरयले लच्छि णिसण्ण विसालप ।	
सीहासणे बइट्ठु णं मंदरे	जिणवरिट्ठु सुरसेवियकंदरे ।	
चामरेहिं णं हंसविहंगहिं	कणयदंडपासयपडियंगहिं ।	
णं किस्सिहं अंगइं परिघुलियइं	विज्जिउ णरवरकरसंबलियहिं ।	5
छत्तइं धरियइं चारुणवल्लइं	णं णिवसंपयवेल्लिहे फुल्लइं ।	
वग्गमऊरसीहगरुडइय	उग्गिमयचंदसूरपालिइय ।	
रायारुहणजोग्गदिव्वंगहिं	किउ अहिसेउ मयंगतुरंगहिं ।	

22. १ E जोयउ. २ E कोयउ. ३ E सुद. ४ E उत्तेहिं. ५ C धवलुज्जलु.

23. १ CD संबलियहिं; E संबलियउ;

विहियं होमं इच्छामाणं धनपरिहीणं दिण्णं दाणं ।
 बालं रायापसु लहेप्पिणु जहिं विहियं तहिं तहिं जापप्पिणु । 10
 विज्जउ भज्जउ दिव्वं सयणं दविणणिहोणं जाणारयणं ।
 घत्ता—आणियां सव्वं घरहो सुयणेहिं पेरियणेहिं परियरियउ ।
 थिउ जायंधरि कयणउरि सिरि भुंजंतु पुण्णविप्फुरियउ ॥ २३ ॥

24

Through sheer disgust Sridhara renounces the world. He is followed by Jayandhara and Prithvidevi. Nagakumara enjoys the earth for a long time and then transferring it to Devakumara, himself becomes a Digambara.

तं पेच्छिवि निव्वेपं लहयउ सिरिहर पुव्वमेव पव्वइयउ ।
 पुहवीदेविप सहुं कयसंवह जाउ जयंधर राउ दियंबर ।
 कम्मो वइरिवग्गु णिल्लरिवि बंधुहुं हिययमणोरह पूरिवि ।
 णाणें विउसाणिवहु संतोसिवि सोहग्गे रामार पौसिवि ।
 रुवें कामपउ होपप्पिणु तेपं चंदु ससरु जिणेप्पिणु । 5
 विहवें सकहो सहुं करेप्पिणु बुद्धिप सुरगुरुबुद्धि हरेप्पिणु ।
 कापं दीणाणाहं रंजिवि भट्टसयं वरिसं महि भुंजिवि ।
 पंछइ एम वियप्पिवि बुद्धिप धणु जोव्वणु किर कासु विमुद्धिप ।
 भक्खियणिव णं भीसणडाइणि अप्पिवि देवकुमारहो मेइणि ।
 होइवि रज्जु सुयहो गुणचंतहो सरणु पइहुं गं पि अरहंतहो । 10
 बालमहाबालं कहिं दढभुउ राउ अछेयाभेयहिं संजुउ ।
 दइयंबरियदिव्व पडिवज्जिवि थियउ कसायाविसाय वियज्जिवि ।

घत्ता—पंचहिं तेहिं महामुणिहिं पंचिदियं खलां जिणेप्पिणु ।
 पंचासेवहं णिरोहु कउ पंचमगइ हियवइ आपप्पिणु ॥ २४ ॥

25

Austerities practised by Nagakumara who, in due course, becomes absolved, forever, of his corporeal existence.

णिच्चेलतणु केसालुंचणु णिच्चणिसेज्जादेहाउंचणु ।
 ण्हाणविबज्जणु दंताघोयणु कालए णीरसु परवसभोयणु ।

१ E विहानं. २ C omits परियणेहिं.
 24. १ ABC omit this line. २ AC पंचासहं.

धरणिषयणु रहरससंकोयणु	दूसहवंसमसयमुहविधणु ।	
पिसुणाकोसणु ताडणु बंधणु		
घंडवायवहलकंपवणइं	धाराहरजलधारासवणइं ।	5
सिंसिरोसाकणहरमरवेयइं		
हिमपडणइं दकुसणुतेयइं	उण्हइं सोसियंगरसमेयइं ।	
कंटोलंबियविसहरखलणइं	सीहवग्घजीहादलधुलणइं ।	
वैणतरुणिहसणसिहिसिहवलणइं	गुहगयंभीमोयरसहवसणइं ।	
कोलघोरघोणाणिलुहणइं	संवरगयगंडयकंडुयणइं ।	10
एवमाइं दुक्ख्खाइं सहेपिणु	रणे वसेपिणु भिक्खु चरेपिणु ।	
सत्तु वि मित्तु वि सरित्तु गणेपिणु	मिड भुंजेपिणु णिह जिणेपिणु ।	
भोर्ड भुअंगवेउ सुमरेपिणु	मौणि अंगभंगुरत्तु भावेपिणु ।	
सुकझाणु मणि आऊरेपिणु	मोहमहारिराउ पेलेपिणु ।	
कम्मकसायराय तोलेपिणु	दढकम्मड्डिगंठि मेलेपिणु ।	15
जुत्तायारु तिगुत्तिहिं गुत्तउ	चउहुं मि तेहिं रिसिहिं संजुत्तउ ।	

घत्ता—इति अणंगु अणंगु हुउ पत्तउ मोक्खु अणंगवियारउ ।

पुष्कयंतसुरणमिउं पडु पसियउ गायकुमार भट्टारउ । २५ ॥

इय गायकुमारचारुचरिए णणणणामंकिए महाकइपुष्कयंतविरइए महाकब्बे

सिरिणिवणायकुमारमोक्खारुहणो णाम णवमो परिच्छेउ समत्तो ॥

॥ संधि ॥ ९ ॥

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25. १ ABC omit this foot. २ E वेलइं. ३ ABD चरणइं. ४ ABC omit this line. ५ D गर. ६ E मोय मोयंगण्डि. ७ ABC omit this foot. ८ MSS जगु. ९ E मेलेपिणु. १० ABC omit this foot. ११ CE दुरणमिय.

पुष्कर्यंतविरहयुत

Author's own and his patron's eulogia.

गोतमगणहरएवें सिद्धउ	सूरिपरंपराए उवइद्धउ ।
गायकुमारचरितु पयासिउ	इय सिरिपंचमिफलु मइं भासिउ ।
सो णंदउ जो पढइ पढावइ	सो णंदउ जो लिहइ लिहावइ ।
सो णंदउ जो विवरि विदावइ	सो णंदउ जो भावें भावइ ।
णंदउ सम्मइसासणु सम्मइ	णंदउ पय सुद्धु णंदउ णरवइ ।
चित्तिउ चित्तिउ वरिसउ पाउसु	णंदउ णण्णु होउ दीहाउसु ।
णण्णहो संभवंतु सुपवित्तइ	णिम्मलदंसणणाणचरित्तइ ।
णण्णहो होंतु पंचकल्लाणइ	रोयसोयस्सयकरणाविहाणइ ।
णण्णहो जसु भुअणत्ताए बिलसउ	णण्णहो चरि बसुहार पवरिसउ ।
सिवभत्ताइ मि जिणसण्णासैं	बे वि मयाइ दुरियाणिण्णासैं ।
बंभणाइ कासवरिसिगोत्तइ	गुरुवयणामयपूरियसोत्तइ ।
मुद्धाएवीं सवणाभइ	मद्धु पियराइ होंतु सुहधामइ ।
संपज्जउ जिणभावें लइयहो	रयणत्तायविसुद्धिदंगइयहो ।
मज्जु समाहिबोहि संपज्जउ	मज्जु विमलु केवलु उपज्जउ ।

5

10

वत्ता—णण्णहो मज्जु वि दय करउ पुष्कर्यंतजिणणाहापियारी ।

15

खण्डउ अंसु वि दुब्बयणु वसउ वयणे सुयदेवि भट्टारी ॥ १ ॥

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सुद्धतुंगभवणवावारभारणिम्बहणवीरघवलस्स ।

कोडेल्लगोत्तणहंससहरस्स पयईए सोमस्स ॥ १ ॥

कुंदव्वागम्भसमुम्भवस्स सिरिभरहभट्टतणयस्स ।

जसपसरभरियभुअणोयरस्स जिणचरणकमलभसलस्स ॥ २ ॥

अणवरयरइयवराजिणहरस्स जिणभवणपूयणिरयस्स ।

जिणसासणायमुद्धारणस्स मुणिदिण्णदाणस्स ॥ ३ ॥

कलिमलकलंकपरिवज्जियस्स जियदुविहवहरिणियरस्स ।

कारुण्णकंदणवजलहरस्स दीणयणसरणस्स ॥ ४ ॥

णिवलच्छीकीलासरवरस्स बाएसारीणिवासस्स ।

णिस्सेसविउसविज्जाविणोयणिरयस्स सुद्धदिययस्स ॥ ५ ॥

णण्णस्स पत्थणाए कम्बपिसल्लेण पइसियमुहेण ।

गायकुमारचरितं रइयं सिरिपुष्कर्यंतेण ॥ ६ ॥

शब्द को शः

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शब्दकोशः

The figures indicate *Sandhi*, *Kaṭavaka* and *line* of the text respectively. In case of words occurring frequently in the same sense, at least one reference to their place of occurrence is given.

Purely *tatsama* words are, as a rule, omitted, except in a very few cases.

Words which I consider *Deśi* have been marked with an asterisk.

Sanskrit equivalents of Apabhraṃśa words or their Sanskrit originals as found in *Hemacandra's Prākṛita Vyākaraṇa* and *Deśi-nāma-mālā*, *Vararuci's Prākṛta Prakāśa* and *Dhanapāla's Pāṇi-lacchī-nāma-mālā* have been given throughout. Vernacular equivalents have also been given wherever necessary and possible. In case of words not traceable as above, reference is made to other published *Apabhraṃśa* works such as *Bhavisayatta-kahā*, *Sayamkumāracarī* and *Jasaharacarī* if the words could be found to have occurred there.

Lengthy discussions of derivation, meaning and explanation of words and phrases have been relegated to the Notes and a reference to this effect is made in the Glossary.

The following abbreviations have been used :—

Com.-Commentary; Comp.-Comparative; D.-Deśinānamālā; ex. example; G.-Gujarati; Gr.-Greek; H.-Hindi; Hem.-Hemacandra's Prākṛta Vyākaraṇa; M.-Marāṭhi; Mar.-Marwadi; Pā.-Pāṇi-lacchī-nānamālā; Pers.-Persian; Rom.-Roman; Var.-Vararuci's Prākṛta Prakāśa.

जस.—जसहरचरित; टि.—टिप्पण; दे.—देश; धा.—धातु; न.—नगर; प.—पर्वत; पु.—पुरुष; भविस.—भविसयत्तकहा; सणकु.—सणकुमारचरित.

अइ^०-अति I, 1, 7.

अइकडुय-अतिकडुक IX, 20, 8.

अइतुरिअ-अतिवरित V, 5, 12.

अइपसत्थ-अतिप्रसत्त III, 4, 7.

अइवल-अतिवल, पु. VI, 11, 6.

*अइमल्ल-अतिमल्ल V, 12, 7. (Hem. IV, 351. H. मल्ल good)

अइयार-अतिचार IX, 20, 16.

अइरवण्ण अतिरम्य 1, 7, 8. (Hem IV, 422.)

अइरावय-ऐरावत, दे. IX, 15, 4.

अइरुंद-अतिरुंद I, 1, 7. (विपुल, D. VII, 14; M. रुंद broad)

अइसयचंत-अतिशयवत् IX, 13, 6.

अउच्च अपूर्व 1, 15, 10; II, 6, 9.

अऊ-अर्क I, 16, 5.

अक्ख-आ+ख्या^० इ III, 8, 7.

अक्खजूअ-अक्षयूत III, 13, 9.

अक्खर-अक्षर VI, 2, 8.

अक्खवाय-अक्षपाद, पु. IX, 7, 3.

अक्खोहणिया-आक्षोभणिका VI, 6, 12.

अगहिय-अ+गृहीत III, 14, 1.

अगाध-अगम्य II, 3, 12.

अगा-अग्र I, 7, 5; VII, 7, 10. अगह-अग्रे II; 4, 4.

अगधवत्-अर्धपात्र VI, 1, 9.

अगधजलि-अर्धजलि V, 12, 13.

अगध-अर्ध °मि VII, 6, 1.

अगधण-अर्धन I, 9, 5.

अगधत-अर्धत IV, 5, 8.

*अच्छ-आस्. I, 8, 10; II, 7, 3. (Hem. IV, 215)

अच्छर-अप्सरस् I, 9, 9, °दु gen. sing.

अच्छरिअ-आश्चर्य VI, 7, 4.

अच्छिवत्-अक्षिपत्र II, 5, 11.

अच्छेरअ, °य-आश्चर्य VI, 1, 4; VIII, 2, I. (Hem. I, 58; Var. 1, 5.)

अछेय-पु. VI, 15, 8; VIII, 10, 1.

अजिम-अजम्न III, 4, 6.

अजोग-अयोग्य IX, 21, 6.

अजु-अज I, 15, 15; VII, 4, 4.

अजुपरए III, 7, 5; IV, 8, 9.

(H. आजकल)

अज्झासा-अभि+आज्ञा V, 10, 3.

अट्टम-अष्टम VIII, 6, 8. (H. आठवां)

अट्टसट्ठि-अष्टपष्टि IX, 7, 6. (H. अट्टसठ)

अट्टसय-अष्टसत IX, 24, 7.

अट्टंग-अष्ट+अंग IX, 6, 8.

अट्टारह-अष्टादश III, 1, 1. (H. अठारह)

अट्ठि-अस्थि VIII, 15, 11.

अट्ठिय-अस्थि+क (स्वार्ये) III, 14, 7.

अट्ठियपत्त-अस्थिपात्र IX, 9, 11.

अट्ठियमूषण-अस्थिमूषण IX, 7, 8.

अट्टह-अटवी VII, 1, 10.

अट्टहण्ण-अटवीरोदन IV 3, 13. (रुद्ध+ण, Var. VIII, 62.)

अट्ठिवत्त-कदिमत् IX, 12, 5,

(Hem. II, 41).

अणगार-अन्+अगार IV, 4, 5.

अणत्थ-अनर्थ III, 2, 12.

अणत्थमिय-अन्+अस्तमित IV, 2, 9.

अणल-अनल I, 14, 1.

अणलिय-अन्+अलीक IV, 2, 5.

अणवरअ-अन्+अवरत I, 12, 6.

अणाह-अन्+आदि IX, 11, 10.

अणायदण-अनायतन IX, 12, 8 (see notes)

अणिट्ठिय-अ+निष्ठित V, 12, 13.

अणुगह-अनुग्रह III, 3, 9.

अणुट्ठुअ अनु+तिष्ठतु V, 6, 7.

अणुराय-अनुराग I, 9, 2

अणुव्वजमाण-अनु+व्रजमान IX, 21, 9.

अणुहवत्त-अनु+भवत IV, 6, 4.

अणुहुंजिय-अनु+भुज VI, 4, 13.

अणेय-अनेक II, 5, 5.

अण्ण-अन्य; °इ II, 1, 5.

अण्णाय, °अ-अ+न्याय I, 8, 6; V, 10, 21; VII, 3, 1.

अण्णेक-अन्य+एक II, 1, 6.

अस्तिहर-आर्तिहर IX, 14, 12.

अत्थ-अर्थ I, 1, 5; III, 2, 12.

अत्थमाण-अस्तमान IX, 17, 10.

अत्थाण-आस्थान I 8, 9.

अत्थि-अस्ति I, 6, 4. (old M. आथी)

अत्थिकाय-अस्ति° I, 12, 2.

(tech. term of Jain philosophy, see notes)

अदुगुंछिय-अ+जुगुप्सित II, 7, 10.

(Hem. IV, 4.)

अद्वक्ख-अध्यक्ष III, 3, 8.

अद्वरत्ति-अर्ध+रात्रि IX, 17, 13.

अद्ववह-अर्धपथ VIII, 6, 14.

अद्वुम्मिल-अर्ध+उन्मीलित III, 8, 5.

अपडिबद्ध-अ+प्रतिबद्ध IV, 4, 6.

अपाअ-अ+पाप II, 3, 12.

अपुसिय-अ+प्रोष्कित V, 10, 21. (अ+मार्जित acc. Hem IV, 105; H. पोछना to wipe)

अप्यकज्ज-आत्मकार्य IX, 17, 38.
 अप्यल्लसि-आत्मलब्धि III, 2, 9.
 अप्या-आत्मन् I, 10, 9; II, 6, 20.
 (Hem. II, 51; Var. V, 45. H. आप;
 M. आपण)
 अप्पिय-अर्पित VII, 8, 3.
 अप्पसिय-अभ्यस्त III, 1, 7.
 अप्पमागय-अभ्यागत VII, 4, 2.
 *अप्पिहिअ-समागत VIII, 15, 9.
 (Hem. IV, 164.)
 अभुय-अद्भुत VII, 8, 6.
 अभेय-पु. VI, 15, 8; VIII, 10, 1.
 अम्म-अम्ब; Voc. sing. अम्मि III, 6, 16,
 (H. अम्मा. mother)
 अम्हारिस्-अस्मादह II, 4, 3 VII, 15, 9.
 अम्हारी-अस्मदीय III, 13, 3.
 अय-अज (ब्रह्मन्) IX, 7, 5.
 अयाल-अकाल III, 3, 12.
 अरहन्त-अर्हत् I, 5, 9. (Hem. II, 111).
 अरिदमण-पु. IV, 7, 14; IV, 9, 5.
 अरिवम्म-अरिवमेन् पु. VII, 4, 5.
 अरीस-अरि+ईश VI, 13, 15.
 अरुह-अर्हत् I, 5, 9; II, 6, 20. (Hem.
 II, 111.)
 अरुसण अ+रोषण III, 4, 4. (Hem. IV,
 236.)
 अलयउर-अलकपुर, न. VI, 2, 1.
 अलसन्त-अलसत्त्व III, 2, 2.
 अलंघणयर-अलंघनगर VII, 11, 13.
 अलिअ-अलीक I, 15, 13; V, 3, 3; VI,
 10, 9.
 अलियमासि-अलीकमाषिन् IX, 8, 2.
 अवहण्ण अवतीर्ण IV, 12, 10.
 °अवणी-अवनि IV, 2, 2.
 अवत्तय-अ+पात्र+क् IV, 3, 2.
 अवयणिअ-अव+गणित I, 10, 10.
 अवयर-अव+त् °हुं VI, 5, 9. (उपकुर्मः टि.).

अवतरिअ, °य- अवतरित II, 8, 9; III, 4,
 7; III, 15, 7; VI, 11, 9.
 अवयर-अपर II, 1, 7; III, 9, 9; VII, 8,
 10.
 अवराहअ-अपराजित, पु. VI, 11, 4.
 *अवरुहिअ-आलिङ्गित VII, 9, 2. (D. I,
 11.)
 अवरोप्पद-परस्परम् VIII, 3, 8. (Hem.
 IV, 409.)
 अवलोयअ-अवलोकित I, 8, 4.
 अवसण-अ+व्यसन III, 4, 4.
 अवसं अवशम् VIII, 10, 8.
 अवहर-अप+ह, °मि. VI, 5, 1.
 अवहार-अव+धारय °हि. V, 13, 4.
 अवहारि-अपहारिन् I, 17, 18.
 अवहि°ही-अवधि (ज्ञानविशेष) IX, 18, 10;
 IX, 18, 16.
 अवहेरिअ-अवधीरित III, 9, 10. (विचारितम्, टि.)
 अवहेर-अव+धीरय °हि IV, 4, 3. (M. हेरण्)
 अवंक-अ+वक् VI, 13, 5. (अव समन्तात् रक्ष-
 कम्, टि.)
 अविहंग-अ+वि+भंग VI, 10, 15.
 अवेक्खिणी-अपेक्षिणी I, 13, 8.
 *अव्वो-अहो, सूचनायां खेदे वा. III, 7, 1.
 (Hem. II, 206; Var. IX, 10.)
 असच्च-असत्य VI, 13, 15.
 असणुल्ल-अशन+उल्ल (स्वार्थे) IV, 3, 14.
 असारिस्-अ+सहस III, 17, 8.
 असामण्ण-अ+सामान्य II, 11, 7.
 असिवत्त-असि+पत्र VIII, 15, 10.
 असिवाणिय-असि+पानीय VIII, 15, 14.
 असीस-आशिष् IX, 4, 10.
 असुत्त-अ+सूत्र V, 8, 14.
 असुरत्थाण-असुर+स्थान V, 12, 11.
 असुहारि-अशुभ+कारिन् VIII, 10, 6.
 असोय अशोक II, 11, 15,
 असोहण-अ+शोभन, III, 9, 7.

अह-अथ III, 12, 3.
 अह-अथ II, 3, 18.
 अहगार-अथ+कार III, 2, 11. (For change of क into ग see Hem. IV, 396)
 अहह-अब्द Or अथ+अब्द IX, 21, 23.
 अहम-अधम IV, 3, 5. IX, 20, 2.
 अहम्म अधर्म III, 2, 10.
 अहरग्ग अधर+अग्र V, 1, 11.
 अहरराय-अधर+राग VIII, 13, 14.
 अहकल्ल-अधर + उल्ल (स्वार्ये) I, 17, 14.
 अहंग-अ + भेग III, 6, 15.
 अहिचंद-अभिचन्द्र, पु. VII, 11, 3.
 अहिणव-अभिनव VII, 8, 8
 अहिणादिय-अभि + नन्दित III, 9, 4.
 °अहिणाण-अभिज्ञान II, 11, 2.
 अहिमाण-अभिमान, °मेर I, 2, 2.
 अहिमुह-अभिमुख I, 10, 1.
 अहिराअ-अधिराज I, 9, 2.
 अहिलासिअ-अभिलषित VI, 2, 6.
 °अहिवाह-अधिपति I, 7, 9.
 अहिसेय अभिवेक IX, 23, 8.
 °अहिद-अहि + इद, धरणेन्द्र टि. II, 3, 7.
 अहिसापवि-°देवी, स्त्री. VIII, 12, 7.
 अहीसेय-अभिवेक IX, 17, 3. (lengthened for metre).
 अंगुट्ट-अंगुष्ठ I, 17, 4; III, 4, 8. (H. अंगूठा).
 अंघिव-अंग्रिप (वृक्ष) VI, 7, 15.
 अंघिज्ज-अर्घ (कर्मणि) °इ. IV, 3, 11.
 अंत-अंत्र IV, 15, 5. (H. अंत).
 अंतरपुर-न. VII, 3, 13.
 अंतरराअ-°ज, पु. VII, 3, 13.
 अंतरवण-°न, दे. VII, 3, 12.
 अंतावलि-अंत्र + आवलि VIII, 15, 8.
 अंतेउर-अंतःपुर II, 1, 2.
 अंधदेस-आंध्रदेश IX, 1, 7.

अंबइय-अम्बिका VIII, 1, 12. (चम्पक-कलिका, टि.).
 अंबय-आम्ब VII, 1, 11.
 अंबुहर-°धर VI, 14, 8.
 अंसु-अंशु II, 5, 4.
 अंसुवाह-अश्रुवाह IX, 18, 18.

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आइ-आदि I, 5, 1.
 आइरिय-आचार्य VI, 10, 5.
 आउच्छिअ आ + पृष्ठ V, 7, 5; VI, 11, 1.
 आउज्ज-आतोय; °विज्ज-विद्या VIII, 7, 11. (Hem I, 156).
 आउस आयुस् I, 12, 11.
 आउंच-आ + कुञ्च IX, 6, 4.
 आउंचण आकुञ्चन IX, 25, 1.
 आउंचिय-आकुञ्चित I, 8, 7.
 आऊ-आयुस् IX, 18, 9.
 आऊर-आ + पृ °रेष्णिणु IX, 25, 14.
 आपस-आदेश III, 16, 15; VI, 8, 3.
 आकंस-आ + कांश् °इ VII, 2, 11.
 आकोसण-आक्रोशन IX, 25, 4.
 आढत्त-आ + रब्ध III, 6, 4. (Hem. II, 138).
 आण-आ + नी, आणेष्णिणु I, 15, 15. (M. आणणे to bring).
 आणत्त-आज्ञप्त VI, 5, 9.
 आणयर-आज्ञा + कर VI, 14, 1.
 आणंदप्पह-°आनन्दप्रभा, स्त्री. VII, 11, 9.
 आणा-आज्ञा, आणए Insr. sing I, 13, 1. (Var. III, 55).
 आणिअ-आनीत I, 14, 10.
 आमिस-आमिष IV, 2, 19; IX, 9, 8.
 आयअ-आ + गत I, 8, 13; V, 13, 9. IX, 18, 16. (H. आया Came).
 आयङ्गण-आकर्षण V, 4, 14.

आयण्ण-आ + कर्ण्य हि. I, 3, I. °णिनि
I, 5, 1.
आयण्णिय-आकर्णित I, 12, 7.
आयर-आदर II, 13, 9; III, 3, 3.
आययत्त-आतपत्र I, 9, 8.
आयंविच्छ-आ + ताम्र + अक्षि IV, 1, 9.
आयस-आकाश VI, 13, 6.
आरा-आर (तोत्रविशेष) III, 16, 3. (M.
आर, दंडाग्रे आर, टि.).
°आरि-अरि VI, 16, 10.
आलग्ग-आलम II, 3, 3.
आलाव-आलाप III, 3, 7.
आलावणि°, विणि-आलापिनी (वीणाविशेष)
III, 6, 4; V, 7, 11; V, 9, 4. (see
notes)
आलिगियंग-आलिङ्गित + अङ्ग I, 15, 9.
* आलुंख-आ + रुक्ष (आस्वाद्) VII, 2, 11,
(आस्पृश्, acc. Hem. IV, 182)
आलोयण-आलोकन VIII, 4, 7.
आलोयणिय-आलोकिनी (विद्यः) VI, 2, 11.
* आवग्ग-आरूढ VII, 6, 10 (लमं चडितम्,
टि. see notes)
आवज्जिअ-आवर्जित III, 8, 13. (सम्मानित,
टि. Hem. gives वज्ज. as substitute
for त्रस् and दृष् IV, 181; 198.)
आवण-आपण (market) VII, 2, 8.
आवत्त-आवर्त IX, 20, 16.
आवंडुर-आ+पांडुर II, 8, 11.
आवंत-आ+या+घातृ V, 3, 1, ब्रियाम् °ति
III, 13, 3.
आवेउ-आ+या Imper. 3. sing VIII, 14,
8; °प्पिणु Abs. VII, 11, 15.
आसण्ण-आसन्न I, 4, 1.
आसव-आश्रव I, 12, 9.
आसवार-अश्ववार III, 14, 8 (H असवार).
* आसंघ-आ+सम् + अत्रि °इ pre. 3. sing.
Prob आ+सम्+हन्) III, 17, 9 (सम्+भाव

acc. Hem. IV, 35; आसंघा-इच्छा D. I,
63. Dr. Gune's equation with आसंस्
and आलंस् is not suitable. see भविस.
XIII, 7, 1)
आसाऊरण-आशापूरण VII, 14, 4.
आसि-आसीत VI, 8, 11.
आसिअ-आश्रित VI, 16, 15.
आहरण-आभरण I, 16, 5.
आहास-आ+भाष्, ° मि I, 1, 2; °इ VII, 11, 4.
आहासिअ-आ+भाषित VIII, 2, 2.
आहोय-आभोग IX 4, 8.

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इक्क-एक II, 1, 6.
इणं-इदम् II, 3, 1 (Hem III, 78; 79.)
इंगाल-अंगार IX, 9, 10. (Hem. I, 47.)
इंगिय-इंगित IV, 7, 1.
इंदजाल-इन्द्र° III, 1, 12.
इंदिदिरि-(तत्स.) अमरी III, 5, 12.
इय-इति I, 10, 12; VI, 8, 11.
इरावय-ऐरावत, दे. IX, 13, 5,
इसि, ° सी-कषि I, 12, 3; II, 3, 19; II,
4, 1; IX, 4, 11. (Hem. I, 128.)

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ईसरवाअ-ईश्वरवाद IX, 7, 10. (Var. III,
55.)
ईसंति-इक्ष्यन्ते IX, 17, 32.
ईसीसि-ईषद्+ईषद्, V, 9, 1. (Hem. I, 46.)

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उइय-उदित V, 3, 8.
उक्कठिय-उत्कण्ठित V, 12, 2.
उक्कर-उत्कर V, 6, 4 (Var. 1, 5.)
°उक्कोयण-उत्कोपन (उत्पादक) IV, 12, 16.

उक्ताय-उक्ताय VIII, 12, 1.
 उक्ता-उक्ता II, 6, 18.
 उक्तामाणा-उदीयमान (उद्रच्छत) IX, 17, 1;
 (उद्+वाद् acc. Hem. IV, 33. H. उगना
 rising of the sun).
 उक्तामिय-उद्रत II, 12, 6.
 उक्ताय-उद्रत I, 10, 5; VIII, 5, 3.
 उक्तायणोत्तर- उद्रत+ दिनेश्वर IX, 13, 6.
 उक्ताय-उद् + ग्रीव VII, 2, 2.
 उक्ताय-उद्+वादिता II, 10, 10. (H. उघा-
 उना to open)
 उक्ताय-उद्+वादिता II, 10, 9.
 उक्ताय-उद् + चालि^० इ III, 15, 11.
 उक्ताय-उद्+कलित II, 9, 7.
 उक्ताय-उत्साह V, 10, 1.
 उक्ता-इक्षु IX, 1, 4 (Hem. I, 95; II,
 17. Var. I, 15.)
 उक्ताय-उज्ज्वल I, 10, 11; VI, 11, 5.
 उक्ताय-उजापन IX, 21, 19.
 (M. उजवणे, to complete a vow
 with ceremony).
 उक्ताय-उद्यान I, 8, 11; II, 1, 2.
 उज्जित-ऊर्जयत्, प. VII, 1, 2; VII, 10, 4.
 उज्जय-ऊर्ज + क VII, 6, 3. (Var. III, 52.)
 उज्जय-उद्+युक्त VII, 14, 1.
 उज्जयि-उज्जयिनी, न. VII, 3, 8; VIII, 4, 7.
 उज्जय-उद्योत IX, 1, 9.
 उज्जय-उपाध्याय 1, 2, 8. (H. ओझा)
 उज्जय-उज्जित VII, 11, 1; IX, 4, 9.
 उज्जय-उज्जय+हर (ताच्छीत्ये) IV, 2, 14.
 उज्जय-उत्+तिष्ठत्, ^०इ gen. VIII, 3, 9.
 उज्जय-उत्थित I, 9, 2; II, 13, 6. (H. उठना
 to rise)
 उज्जय-उद्+डी+णिच् Pre 3. sing.
 III, 15, 8. ^०लिय P.P. III, 9, 14.
 (डि. उजाडयती; H. उठाना to clear off)
 उज्जय-उज्जित III, 12, 6; VII, 1, 9.

उज्जय-ऊर्जाकृत II, 12, 5.
 उज्जय-उज्जित III, 4, 8.
 उज्जय-उज्ज I, 5, 5; VIII, 1, 11.
 उज्जय-ओष्ण IX, 17, 31.
 उज्जय-उज्ज III, 11, 10; V, 2, 4.
 उज्जय-उज्ज+प्रत्युक्ति III, 7, 10.
 उज्जय-उत्तर+मधुरा. न IV, 1, 7.
 उज्जय-पुत्री II, 2, 16.
 *उज्जय-आ+छिद् ^०लिप्तिणु III, 11, 5; ^०इ III,
 15, 11; ^०लिय VI, 11, 8. (Hem. IV,
 124; H. उठाना. prob. उद्+वादिता)
 उज्जय-उज्ज IV, 10, 3.
 उज्जय-उद्+वादिता IV, 14, 6.
 उज्जय-ऊर्ज+ऊर्ज II, 12, 4; VII, 5, 3.
 उज्जय-उद्+धूत IV, 8, 13.
 उज्जय-उत्+पद् ^०इ III, 2, 8.
 उज्जय-उत्पाति I, 12, 10
 उज्जय-उपरि I, 13, 10.
 उज्जय-उप+आवरण III, 8, 10. (M.
 उपरणा a garment)
 उज्जय-उत्पल III, 8, 13.
 उज्जय-उद्+पादय ^०इ III, 15, 9.
 उज्जय-उपेक्षक IV, 2, 13.
 *उज्जय-उन्मत्त, डि. VIII, 8, 2. (उज्जय-
 त्रस्त, कुपित, विधुर D. I, 129; आकुल Pāi.
 475)
 उज्जय-ऊर्ज (उद्+भूत) IX, 18, 18. (M. उभा)
 उज्जय-उद्+मत् II, 4, 7; V, 4, 6.
 उज्जय-उद्+भव IX, 16, 5.
 उज्जय-उद्+भसिनी 11, 9, 9.
 उज्जय-उन्मत्त IV, 8, 8.
 उज्जय-उन्मोहनिधा-उन्मोहनिधा VI, 6, II.
 उज्जय-उन्मोहित IX, 19, 7.
 उज्जय-उदय I, 8, 8; IV, 13, 12.
 उज्जय-उदर III, 5, 12.
 उज्जय-पुर III, 13, 4.
 उज्जय-उरस् II, 3, 17; VI, 4, 1.

°उल-कुल I, 12, 10; II, 2, 4.
 उलोच-उलोच IX, 21, 34 (टि. चंदेवा;
 उलोच-वितान Pai. 662)
 उल्ल-उद्+लृ IV, 15, 1; VI 14, 4.
 उल्लस-उद्+लृ °इ I, 7, 2.
 *उल्लिय-आर्द्रित VI, 2, 5 (Hem. I, 82. टि.
 मिश्रित)
 *उल्लाविम-आर्द्रित VIII, 15, 13. (Hem
 IV, 416 ex.)
 उवठविय-उप+स्थापित V, 8, 17.
 उवणिय-उप+नीत II, 10, 3.
 उवयर-उप+कृ (or चर) °इ VI, 4, 2.
 उवयरिय-उपचरित V, 2, 2.
 उवयारि-उपकारिन् V, 3, 1; VI, 1, 5.
 उवरि-उपरि II, 1, 5.
 उवल-उत्पल (पाषाण) III, 16, 1.
 उववण-उपवन I, 13, 6.
 उववास-उपवास IX, 17, 33.
 उवविट्ट-उपविष्ट II, 12, 7; VI, 10, 6.
 उवसग्ग-उपसर्ग III, 3, 10.
 उवसमहर-उपशम+धर VI 15, 11.
 उवहि-उदधि I, 5, II.
 उवाअ-उपाय IX, 17, 20.
 उवोवरणट्ट-उपकरणम् नृत्यसंबन्धि, टि. IX,
 21, 36.
 उव्वर-उर्वर to escape (or उद्+वृ) °इ VI, 4,
 3. (Hem. IV, 379 ex. H. उव्वरना to
 escape.
 उव्वासि-उर्वशी, स्त्री. V, 9, 3.
 उव्वेद-उद्+वेच्, °डिवि Abs. III, 17, 10.
 उहय-उभय VII, 6, 14.

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ए-आ+इ, °इ II, 4, 5; °उ I, 15, 15.
 एअ, °य-एतत् I, 17, 4; V, 13, 9.
 एक्क-एक I, 14, 9; II, 1, 5.

एक्कवीसम-एकविंशति VIII, 8, 9.
 (H. इक्कीस)
 एत्थु-अत्र I, 13, 3. (Hem. IV, 405;
 Var. VI, 21.) or एतस्मिन्, old M.
 एय, एयें.
 एंत-आ+इ+शत् VI, 3, 7.
 एम एवम् I, 3, 12; IV, 9, 3; VII, 11, 4.
 एयारह-एकादश I, 12, 6. (H. ग्यारह)
 एरिस-ईद्वय VI 16, 4. (Hem. I, 105.)
 एसा-एषा II, 2, 12.
 एह, °ही-एषा I, 15, 4; V, 3, 13. एहु or
 एहउ masc. nom. sing. I, 4, 11; I,
 5, 5; I, 15, 15.

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ओयरिय-अवतरित V, 5, 15.
 ओलग्ग-अव+लृ °इ IV, 11, 8.
 ओलग्गिअ-अव+लृगित or लम् I, 2, 9.
 ओलंबिय-अव+लम्बित I, 8, 9.
 ओल्ल-आर्द्र, III, 8, 9. (Hem I, 82)
 ओसर-अप+सृ °उ VII, 13, 7; VIII, 1,
 6; °रिवि VIII, 15, 10.
 ओसह-ओषध III, 1, 14.
 ओसा-अवश्याय IV, 8, 16; IX, 25, 6.
 ओसार-अव + सृ + णिच् °रिवि IV, 12, 13;
 VII, 8, 4.
 ओसारिय-अप+सारित I, 8, 12.
 °ओह-ओष II, 11, 2.
 *ओहउउ-अव or अप+आस् (see अच्छ) VIII,
 14, 8.
 *ओहामिय-तुलित I, 14, 7; V, 7, 12.
 (Hem. IV, 25.)

क

क-कश्चान् VIII, 2, 5.
 कअ-कृत I, 18, 1.

कइ-कवि I, 2, 10; I, 13, 4.
 कइयबाल-कपटपालिका, टि. VIII, 7, 6.
 कइयय-कतिपय IV, 7, 10.
 कइयय-कैतव (कपट, टि.) VIII, 12, 10.
 कइवित्त-कवित्व VI, 9, 8.
 कइंद-कवीन्द्र V, 2, 4.
 कउल-कौल (सम्प्रदाय-विशेष) IX, 6, 2.
 (Hem. I, 162.)
 ककर-(कक्कड) कक्ष VII, 10, 8. (लता-
 वृक्षादिगुल्म see जस.) or stone (H. ककर)
 ककस-कर्कश VI, 10, 10. VI, 14, 3.
 ककुरिच्छ-कक्ष+कक्ष (नक्षत्रमाल, टि.) III,
 9, 15.
 कज्ज-कार्य I, 3, 10; III, 2, 14.
 कडु-कट I, 5, 3.
 कडु-काष्ठ V, 12, 10.
 कडुमय-काष्ठमय VI, 7, 10.
 कडुवुत्त-कट+उत्त IX, 17, 27.
 कड-कट VIII, 3, 11.
 कडउल्ल-कटक+उल्ल (स्वार्थे) III, 16, 10;
 V, 1, 5.
 कडवल-कटाक्ष IX, 14, 2.
 कडय-कटक VII, 10, 3.
 कडयड-onomatop. IV, 15, 6.
 कडित्त-कटित्र (?) dice-board (फलकम्,
 टि.) III, 12, 5.
 कडियल-कटितल III, 10, 5.
 कडिसुत्त-कटिसूत्र III, 10, 5; III, 12, 7.
 कडु-कटु III, 14, 2.
 कडुय-कटुक VI, 4, 12. VII, 2, 2, VIII,
 1, 14.
 कडु-कृष °डिवि IV, 11, 3; °इ IV, 15, 2;
 V, 3, 12; °डिजइ IX, 9, 2. (H. काढना
 to take out).
 कडिय-कृष्ट (taken out) V, 1, 9; VIII,
 2, 10.
 कडिण-कडिण VII, 7, 9; VIII, 13, 1.

कण-कण I, 13, 5.
 कण-कण °इ I, 7, 3; °णत VIII, 1, 4.
 कणउज्जल-कनकोज्जला, स्त्री. VII, 11, 9.
 कणय-कनक I, 6, 13; 1, 13, 9.
 कणयउर-कनकपुर, न. I, 13, 9; I, 17, 2;
 III, 13, 13; IV, 12, 1; IX, 22, 3.
 कणयमाल-कनकमाला, स्त्री. VII, 11, 10.
 कणयर-कणवर, पु. IX, 7, 3; IX, 11, 7.
 कणरणंति-onomatop. VII, 14, 11.
 कणिट्ट-कनिष्ठ IV, 7, 9.
 कणिस-कणिस I, 13, 5. (M. कणिस corn-
 ear).
 कण्ण-कर्ण I, 15, 4; III, 4, 14.
 कण्ण-कन्या I, 15, 4.
 कण्ण-कर्ण, पु. I, 4, 6; VIII, 5, 6.
 कण्णपवित्त-कर्णप+मात्रम् (ear-ornament).
 III, 13, 5.
 कण्णाउज्ज-कान्यकुब्ज, न. V, 2, 11.
 कण्णालम्मा-(१) कन्या + लम्मा (२) कर्ण +
 आलम्मा. III, 17, 12.
 कण्ह-कृष्ण, पु. VII, 15, 3.
 कण्हराय-कृष्णराज, पु. I, 1, 11.
 कण्हायण-कृष्ण + अजिन IX, 9, 5.
 कत्तरी-कर्तरी IX, 18, 12; (कटिकण, टि. Var.
 III, 24. H. कटारी, see notes.)
 कत्तिय-कर्तारिका (see कत्तरी) IX, 9, 7.
 कत्तियसाढ-कार्तिक + आषाढ IX, 21, 20.
 कत्तीअ-कार्तिक IX, 20, 4.
 कहम-कर्दम IV, 10, 9; V, 11, 2.
 कप्पहुम-कल्प + हुम V, 12, 9; VII, 7, 11.
 कप्पूर-कर्पूर VII, 5, 8.
 कच्चुर-कर्जुर II, 14, 3.
 कम-कम (चरण) III, 4, 10; VI, 7, 10;
 IX, 17, 7.
 कमलप्यह-कमलप्रभा, स्त्री, VII, 11, 8.
 कमलरुह-वसन I, 5, 10.
 कमलसिरी-कमलश्री, स्त्री, VII, 11, 8.

कमलुङ्ग-कमल + उङ्ग (स्त्रायें) V, 6, 6.
 कम्म-कर्म I, 12, 9; IX, 25, 15.
 कय-कृत III, 4, 6. IX, 11, 10.
 कयली-कदली VIII, 11, 8.
 कयंत-कृतान्त I, 3, 2; I, 8, 5; VI, 4, 2.
 कयंजलि-कृत + अजलि III, 7, 4.
 कयायर-कृत + आदर I, 4, 10; IX, 12, 9.
 कर-क, °उं, II, 10, 5; °इ, II, 1, 11; V, 2, 9; °रि, I, 3, 10; °रे, IX, 17, 25;
 °रेजसु, V, 13, 9; °रिहिति, IV, 5, 5;
 °रंत pre p. II, 1, 12; °रति I, 1, 5.
 करड-करट (कट) VII, 13, 2.
 करण-कृष्ण, VIII, 6, 12.
 करह-करभ, V, 4, 22; VII, 2, 6.
 करहुल्ल-करभ+उल्ल (स्त्रायें) VII, 2, 3.
 करिसण-कर्षण (see notes) I, 6, 8.
 करिंद-करि+इन्द्र III, 15, 13.
 करेवअ-कर्तव्य VII, 4, 10.
 कलणुल्ल-कलन+उल्ल (स्त्रायें) III, 16, 10,
 (M. कालजी-anxiety)
 कलयल-कलकल II, 9, 7.
 कलयंठि-कल+कंठी (कोकिल) II, 1, 10.
 कलह-कलभ II, 13, 2.
 कलाव-कलाप II, 10, 1.
 कलिय-कलिका VIII, 1, 6.
 कलुस-कलुष I, 11, 6.
 कवण-कः III, 13, 12; IV, 9, 9. (H. कौन, Hem. IV, 367.)
 कवय-कवच VII, 6, 13.
 कवाड-कपाट V, 10, 18.
 कवाल-कपाल II, 3, 16; VIII, 14, 5.
 कविल-कपिल पु. VII, 5, 8; IX, 11, 7.
 कव्व-काव्य I, 3, 4; I, 13, 4; VII, 6, 3.
 कव्वड-कपाट III, 15, 10.
 कव्वपिसल्ल-काव्यपिशाच (कवि-विरुद्ध) I, 2, 10. (Hem. I. 193.)

कस-(1) कषा (Whip) (2) कष (Tuoch-stone; H. कसौटी.) III, 14, 3; VI, 7, 8.
 कसण-कृष्ण, I, 13, 10; VII, 1, 13.
 (Hem. II, 75.)
 कसमसन्ति-onomatop. IV, 15, 4.
 कसाय-कषाय I, 12, 5.
 कसेर-वृणविशेष (a kind of grass; खरसुआ, टि.) I, 6, 12. (See notes).
 कस्सीर-कस्मीर, दे. V, 7, 7.
 कस्सीर-कस्मीर, न. V, 7, 7.
 कस्सीरय-कस्मीर+ज (Saffron) V, 8, 7.
 कह-कय, °उं I, 5, 4. °इ, I, 15, 5. कहि, कहि, कहसु I, 15, 4; IV, 9, 5; V, 2, 9. कहति, I, 5, 9; I, 17, 4.
 कह कया VI, 6, 27.
 कह व-कयम्+अपि, III, 6, 7; VI, 10, 12.
 कहंतर-कथा+अंतर IV, 1, 5.
 कहिय-कथित, II, 2, 1.
 कहिं-कुत्र II, 1, 7. (H. कहां).
 कंख-कांक्षा IV, 3, 4; VI, 4, 13; IX, 12, 10.
 कंचणगुह-काञ्चन+गुहा VI, 1, 6.
 कंची-काची I, 16, 10.
 कंटइय-कण्टकित, I, 9, 2.
 कंटयवइ-कण्टक+वत्, V, 2, 16.
 कंठागहण-कण्ठ+आग्रहण III, 10, 3.
 कंठाहरण-कण्ठ+आभरण, III, 10, 3.
 कंडुयण-कण्डूयन VIII, 9, 4; IX, 25, 10.
 कंत-कान्ता I, 17, 3.
 कंति-कान्ति, I, 14, 3.
 कंदप्प-कन्दर्प II, 6, 13.
 कंदावण-कन्द्रापन IV, 11, 2.
 कंदिअ-कन्दित, III, 16, 10.
 कंधर-तत्सम, (Shoulder) VI, 16, 10; IX, 22, 1.
 कंस-पु. IV, 9, 11.
 काअ-काय, I, 9, 2; IV, 1, 7.
 काइ-किम्, I, 17, 16; III, 11, 12.

काणीय-कावीन (कन्यापुत्र) IV, 3, 15; VIII, 3, 5.
 कातंत-कातत्र (व्याकरण-विशेष) VI, 9, 7.
 (See Notes).
 कामगह-काम+ग्रह III, 9, 8.
 कामरह-कामरति, स्त्री, VIII, 2, 5.
 कामरुष-कामरूप, पु. VIII, 2, 9.
 कामाउर-कामातुर, III, 2, 15; III, 10, 6.
 कामित्तण-कामित्व III, 3, 12.
 कामुय-कामुक, I, 17, 12; III, 1, 13.
 काराविथ-कारित, III, 15, 6.
 कारुण-कारुण्य III, 7, 11; V, 11, 15.
 कालक्खर-कालाक्षर, III, 1, 3. (मर्षामयाक्ष-
 रणि, टि.)
 कालंगि-कालाङ्गी, स्त्री, VIII, 12, 10.
 कावालिणि-कापालिनी, VIII, 14, 5. °या-
 °का, VI 6, 7.
 कासव-कश्यप, पु.; I, 2, 1. (Hem. I, 43.)
 कासु-कस्य I, 15, 4.
 काहणअ-कथानक IX, 20, 14.
 किअ-कृत I, 5, 10.
 किक्किधमलय-किक्किधमलय, दे., VIII, 7, 4.
 किज्ज-कृ (कर्मणि), °इ, III, 2, 10; VIII, 13, 11. °उ, V, 6, 10.
 किट्ठि-किरि, I, 4, 8, (Hem. I, 251.)
 किण्णरी-किञ्जरी, स्त्री, III, 6, 2.
 किस्त-कीत (a stake at dice) III, 12, 5.
 (उडित वस्तु, टि.)
 कित्तण-कीर्तन IV, 3, 3.
 कित्ति-कीर्ति V, 7, 7.
 किमि-किमि VII, 15, 9.
 किर-किल III, 10, 6; IV, 9, 9. (Hem. II, 186; Var. IX, 5.)
 किराड-किराट, IX, 22, 10.
 किरिया-क्रिया VI, 10, 5; IX, 10, 9; IX, 17, 5.
 किलकिलंति-onomatop. IV, 15, 8.
 किव-कृपा VI, 10, 11. (Hem. I, 128.)

किवाण-कृपाण IV, 11, 3; VIII, 15, 3.
 (Hem. I, 128.)
 किसानु-कृषानु (अग्नि) I, 14, 8. (Hem. I, 128.)
 किसोयरि-कृशोदरी V, 7, 8.
 किह-कथम् III, 11, 2.
 कील-कीड कीलसह II, 8, 5. कीलंत, pre.
 part. V, 7, 2.
 कील-कीडा VI, 7, 10.
 कीलिय-कीडित VII, 10, 4.
 कुइअ-कुपित IV, 8, 10.
 कुकइ-कु+कवि III, 11, 12.
 कुच्छिय-कुत्तित IV, 3, 7; VII, 6, 8.
 कुट्ट-काष्ठ V, 8, 12. (उपलोड आप्प वा, टि.
 See Notes.)
 कुडिल-कुटिल I, 11, 3.
 कुडिलत्तण-कुटिलत्व I, 17, 15.
 कुडंब-कुटुम्ब IX, 9, 3.
 कुण-कृ, °इ. VI, 4, 1. कुणंत pre. part.
 IX, 17, 17. (Hem. IV, 6, 5; Var. VIII, 13.)
 कुतपसि-कु+तपस्विन् IV, 3, 1.
 कुदिट्ठि-कु+रुष्टि IV, 3, 3.
 कुप्प-कुप्, °इ, V, 9, 9.
 कुमंति-कु+मंतिन् III, 9, 9.
 कुमुइणि-कुमुदिनी VIII, 1, 10.
 कुमुयायर-कुमुदाकर IX, 2, 10.
 कुरंगि-कुरंगी, स्त्री. VIII, 12, 10.
 कुलहर-कुलगृह III, 5, 9.
 कुलिस-कुलिश II, 7, 5; III, 14, 12.
 कुलिसकंठ-कुलिशकंठ, पु. VII, 11, 15.
 कुलिसोवम-कुलिशोपम, I, 5, 8.
 कुवत्तय-कु+पात्र+क IV, 3, 1.
 कुस-(1) कुशा (bridle), (2) कुश (grass)
 III, 14, 4.
 कुसासन-(1) कुश+अशन, (2) कु+शासन,
 VII, 1, 16.

कुसील-कु+शील, IV, 3, 1.
 कुसील-कु+शील VII, 1, 16.
 कुसुह-कु+धुति IV, 3, 1.
 कुसुमदशन-°दशन, Synonym for Pus-
 padanta, the author. I, 3, 9.
 कुसुमपुर-न. IV, 6, 13; VIII, 1, 2.
 कुसुय-कु+धुत IX, 12, 7.
 कुंचिय-कुंचित IV, 2, 6.
 *कुंट-कुञ्ज IV, 4, 2. (see जस.)
 कुन्त-तत्सम (आयुध-विशेष) II, 2, 3; IV, 15,
 4; VII, 7, 10.
 कुंदव्व-कुंदव्वा, स्त्री, I, 3, 8.
 कुम्भ-(1) a jar; (2) A sign of the
 zodiac, I, 10, 5.
 कुमत्यल-कुम्भ + स्थल II, 13, 7.
 कुवलय-(१) कमल, (२) भूमंडल I, 10, 7.
 कूड-कूट II, 3, 3.
 *कूवार-कू + आव (a cry) VII, 11, 17;
 VIII, 13, 3.
 केऊर-केयूर III, 10, 6.
 केसिअ-कियत् II, 13, 8. (Hem. II, 157;
 Var. IV, 19).
 केयइ-केतकी V, 7, 2.
 केर-सम्बन्धार्थे used with ger. I, 3, 14; I,
 15, 2. (Hem. इदमर्थस्य केरः II, 146.)
 केलास कैलाश, प. III, 15, 13.
 केलिवत्त-(१) कदलीपत्र, (२) केलि + वक्त्र,
 I, 10, 4.
 केवल-(शानविशेष) VI, 3, 1.
 केसगाह-केशग्रह III, 10, 8.
 केसरोह-केसर + ओष IV, 10, 2.
 केसव-केशव, प. I, 2, 1.
 केहअ-कीदश VII, 1, 11. (Hem IV, 402).
 कोइल-कोकिल II, 9, 7; III, 6, 13; VIII,
 1, 4. (H. कोइल)
 कोकाविअ-see कोकिअ-causal, III, 7, 7.
 (व्याहृत Hem. IV, 76.)

कोकिअ-को इति शब्देन आहृत III, 13, 7;
 VIII, 2, 9; VIII, 13, 12. (H. कूका
 मारकर बुलाना).
 कोट्ट-कोष्ठ I, 12, 1. (H. कोठा a room).
 कोडि-कोटि I, 6, 13; I, 13, 9.
 कोल-तत्सम. a boar I, 6, 2.
 कोव कोष VIII, 15, 13.
 कोवंड-कोदण्ड VIII, 6, 1.
 कोस-कोश VI, 9, 9.
 कोससोस-कोश + शोष IV, 4, 4.
 कोसंवीपुर-कौशाम्बी, न. VII, 11, 5.
 कोह-कोध III, 3, 14.
 कौडिण-कौण्डिन्य (गोत्र) I, 3, 3.
 कौत कुन्त (आयुध-विशेष) IV, 7, 15..

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खगिद-खगेन्द्र VII, 11, 13.
 खग्ग-खग I, 9, 7; V, 5, 1.
 खट्टा-खट्टा VII, 6, 11.
 *खडयासी-तृण + आशिन् III, 15, 11. (D.
 II, 67.)
 खण-क्षण I, 9, 5.
 खणखण-onomatop. III, 12, 10; IV, 15,
 4; V, 4, 10; VII, 14, 10.
 खत्त-क्षात्र I, 14, 6.
 खड्ड-(१) खादित (२) हत III, 14, 5;
 VII, 13, 5. (D. II, 67.).
 खम-क्षमा I, 11, 8; V, 6, 1.
 खय क्षय III, 2, 6; IV, 10, 2; V, 11, 9;
 VI, 7, 15.
 खयर-खचर I, 11, 1; VII, 11, 12.
 खयंकर-क्षयंकर IV, 14, 2; V, 4, 2.
 खलिअ-खलित VI, 4, 9.
 खलिज्ज-खल (कर्मणि) °इ. VII, 9, 8.
 खाविअ-क्षपित, VI, 5, 6.
 खंचण-कर्षण V, 4, 12; (H. खेंचना to pull).

खंडिय-खंडित I, 6, 2; I, 15, 7; V, 10, 12.
 खंति-क्षान्ति II, 8, 14; IX, 2, 5.
 °खंध-स्कन्ध VIII, 7, 1.
 खंभ-स्तम्भ VI, 5, 5.
 खा-खाद् to eat, °उ. VII, 6, 9. (Hem. IV, 228).
 खाणी-खनि II, 3, 13. (H. खानि).
 खाम-क्षाम VII, 4, 6.
 खाविय-खादित VII, 7, 5.
 खिज्ज-खिद् °इ. V, 1, 11; VII, 1, 6. (Hem. IV, 224).
 खीण-क्षीण VIII, 13, 8.
 खीर-क्षीर I, 6, 6; V, 8, 14; IX, 9, 2.
 खुडिअ-खुडित VII, 14, 13; (Hem. IV, 116. M. खुडणें; H. खोटना to nip).
 *खुडुकिअ-खल्यायित VII, 2, 10; (Hem. IV, 395).
 खुणखुण-onomatop. VIII, 3, 8.
 खुइ-कुइ IV, 9, 12.
 *खुण्य-मत्तु °इ VII, 6, 8; (Hem. IV, 101; Var VIII, 68.)
 खुम्भ-कुम्भ III, 14, 6. (Hem. IV, 154).
 खुटण-त्रोटन IX, 7, 5. (Hem. IV, 116. H. खोटना to nip).
 खेडय-खेटक (प्राम, समूह) III, 15, 11.
 खेडामगाम-खेट+प्राम I, 6, 3. (M. H. खेडें-गांध; P'ai. 399.)
 खेत्त-क्षेत्र I, 13, 6. (H. खेत a field)
 *खेरि-द्वेष VIII, 15, 13. (क्रोध, द्वेष, टि.)
 खेल्ल-खेल् (कीड्) °ल्लिखि III, 12, 10 (Hem. IV, 382 c. x.)
 खोह-क्षोभ I, 9, 9.

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गह-गति II, 1, 17; VI, 9, 6.
 गहवेय-प्रवेय I, 17, 13.

गहूद-गजेन्द्र III, 17, 14.
 गउड-गौड, दे. IV, 7, 13.
 गउर-गौर I, 16, 10.
 गउरविय-गुर्वी V, 6, 12.
 गज्ज-गर्ज °इ IX, 15, 1.
 गणिय-गणित III, 1, 3.
 गणिय-गणिका V, 2, 10; VII, 7, 3.
 गणियालुंदरि-गणिकासुन्दरी, स्त्री, IV, 6, 8; VIII, 1, 1.
 गम्भेसरि-गर्भेश्वरी V, 2, 12.
 गमत्थि-गमस्ति I, 13, 6.
 गम्म-गम्य I, 2, 8; II, 11, 8.
 गभ, °य-गत I, 11, 7; I, 15, 5; I, 17, 1.
 गय-गद (व्याधि) VI, 9, 8.
 गय-गज I, 16, 9; VI, 7, 12.
 गयपुर-गजपुर, न. VII, 11, 1; VIII, 5, 4.
 गयउल-गज+कुल III, 17, 5.
 गयण-गगन I, 5, 7; III, 8, 1; IX, 7, 3.
 गयणंगण-गगन+अंगन III, 12, 5.
 गयणाह-गज+नाथ VII, 13, 3.
 गया-गदा VII, 7, 9.
 गरुय-गुरु+क I, 11, 8 (Hem. I, 109.)
 गरुयत्त-गुरुत्त I, 4, 8.
 गरुयत्तण-गुरुत्त I, 17, 9; III, 3, 4.
 गरुयार-गुरुत्तर III, 6, 3; IV, 7, 13; VII, 11, 6.
 *गलगिज्ज-घुग्घुरावलि, टि. III, 9, 15.
 a garland of small bells tied round the neck किङ्किणीपंक्ति.)
 *गलत्थिअ-कदर्थित, II, 4, 11. (क्षिप्त acc. Hem. IV, 143; D. II, 87.)
 गलरव-कलरव III, 17, 5 (H. गल्ला noise)
 गलवेविय-गल+वेपित VIII, 15, 5.
 गलिय-गलित VI, 2, 7.
 गवेस-गवेषय् °इ VII, 2, 5.
 गसंत-प्रस्+शतृ VII, 5, 2.
 गह-ग्रह II, 9, 1.

गहण-ग्रहण I, 13, 2; II, 10, 1; IV, 6, 10.
 गहिय-ग्रहीत VII, 13, 3.
 गहिर-गभीर I, 11, 4; III, 10, 12; VI, 15, 5. (Hem. I, 101; H. गहिर deep).
 गहिल्लय-ग्रहिल+क IX, 7, 10.
 गहीर-गभीर I, 3 1.
 गंघेअ-गंगेय (गीष्म) पु. I, 4, 4.
 गंडयल्लुल्ल-गंडतल+उल्ल (स्वार्ये) V, 6, 6.
 गंडय-गंडक (प्राणिविशेष) IX, 25, 10. (H. M. गंडा)
 गंधव्व-गंधर्व (गानविद्या) III, 1, 3; IX, 20, 14.
 गंधारि-गंधारी, स्त्री, VIII, 12, 8.
 गंयि-गत्वा III, 12, 9; IV, 12, 7; VI, 12, 7; VIII, 6, 14.
 गाइ-गौ IX, 9, 2 (H. गाय)
 गाइअ-गीत VII, 12, 1.
 गाइसि-गायित्री, स्त्री, VIII, 12, 6.
 गाम-ग्राम III 15, 8.
 गायअ-गीत P. P. I, 3, 14. (Hem IV, 6.)
 गारव-गौरव (मद) I, 12, 4. (Hem. I, 163)
 गाविमहीस-गो+महिष IX, 21, 13.
 गिउजंत-गीयमान IX, 22, 6.
 गिलिय-गिलित (प्रसित) VII, 3, 2.
 *गिल्ल-आर्द्र VIII, 15, 1. (H. गीला wet, See Notes.)
 गिहवार-गृह+व्यापार IX, 20, 19.
 गिहीण-ग्रहण IX, 21, 15.
 गिरिणयर^०-नगर, I, 15, 6; I, 16, 6; VII, 4, 9.
 गिरिसिहर-^०शिवर, न. VI, 8, 6.
 गिम्म-ग्रीष्म III, 14, 10. (Hem. IV, 412)
 गीय-गीत VI 15, 5.
 गीव-ग्रीवा I, 17, 13.
 गुणक्खय-गुण+क्षय IX, 14, 3.
 गुणठान-गुण+स्थान I, 12, 11. (tech. term of Jain philosophy, See Notes).

गुणधम्म-^०र्म, पु. I, 2, 4.
 गुणवइ-^०ती, स्त्री, VII, 4, 6; VII, 9, 10.
 गुणाल-गुण+आल (मत्वर्थे) III, 3, 6.
 गुणिअ-गुणित (शिक्षित) II, 1, 7.
 गुत्त-गुप्त IX, 25, 16.
 गुत्ति-गुप्ति I, 12, 4; IX, 2, 4.
 गुप्प-गुप् ^०इ V, 9, 8; VII, 15, 7. (Hem. IV, 150)
 गुप्पमाण-गुप्यमान VIII, 15, 8.
 गुप्फ-गुल्फ (ankle) I, 17, 5.
 गुमुगुमुगुमंत-onomatop. II, 14, 4.
 गुंथ-ग्रथ 5, 8, 14. (H. गूथना to weave).
 गूढत्तण-गूढत्व I, 17, 5.
 नेण्ह-ग्रह, गेण्हिवि Abs. III, 8, 15. (Hem. IV, 209; Var. VIII, 15.)
 नेण्हंत-गृह्यत V, 7, 2.
 नेहत्थ-गृह्य IX, 20, 19.
 गोउल-गोकुल VIII, 16, 6.
 गोत्तकअ-गोत्रकम् VI, 8, 6.
 गोत्तम-गौतम, पु. I, 13, 1.
 गोमिणि-गोमिनी, स्त्री, VIII, 12, 3.
 गोरि-गौरी, स्त्री, VIII, 12, 8.
 गोवद्धण-गोवर्धन, प. III, 17, 15.
 गोधि-गोपी VIII, 16, 6.
 गोविद्-पु. III, 17, 15.
 गोसवि-गोस्वामिन् IX, 9, 6.
 गोह-गुह or भट VIII, 13, 2. (ग्राम or भट, D. II, 89. See Notes)
 गोहण-गोधन I, 6, 7.
 गौल्ल गुच्छ I, 6, 12.
 *गौदल-आकंद IV, 10, 7. (M. गोन्धल confusion) (गुद कीटायाम्)
 *गौदलिय-मिलित I, 6, 12.

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घअ-घृत V, 8, 11; IX, 7, 1.
 घट्टिय-घटित IV, 7, 15. (चर्चित, टि.)

षट्-षट् I, 6, 7.

षट्थिअ-षट्थित, I, 6, 13; I, 13, 9. (M. षट्ठे)

षट्ठीगेह-षट्ठी+गृह IX, 17, 30.

घण-घन I, 13, 5.

घणघण-घन+घन (अतिनिबिड) V, 4, 14.

घणस्त-घनत्व VII, 15, 10.

घणयणिय-घन+स्तना VIII, 9, 14.

घणयाल-घन+काल IV, 2, 14.

*घसिय-क्षिप्त, 2, 13, 5. (Hem. IV, 143.)

घर-गृह I, 7, 5; VIII, 2, 10. (H. M. घर)

घरत्थ-गृहत्व VIII, 8, 10.

घरपंगण-गृह+प्राङ्गण V, 2, 1; IX, 20, 20.

घरवय-गृह+वत्त I, 12, 3.

घरसिरि-गृह+श्री I, 3, 13.

घरिणी-गृहिणी II, 13, 2; III, 2, 15.

*घल्ल-क्षिप् °हु VI, 13, 21. (Hem. IV, 884, 422. ex. M. घालणे)

*घल्लिअ-क्षिप्त V, 8, 2; VI, 3, 6.

*घंघल-विघ्नकर, टि. IV, 1, 10 (Hem. IV, 422. See Notes)

घाअ-घात I, 4, 6; I, 8, 6 (H. M. घाव)

घाहअ-घातित III, 14, 12.

घाय-घातय् °इ III, 15, 9.

*घार-गृध्र टि. IV, 10, 7. (चिल्ला घारी सउणी, Pai. 286. प्राकार acc. D. II, 108)

घिअ-घृत IV, 9, 12. (H. ची)

घिणि-घृणि IX, 17, 45. (H. घिन batc; Hem. I, 128.)

*घिस्त-क्षिप्, °इ IX, 6, 5.

*घिस्त-गृहीत III, 6, 11. (See Notes).

*घिस्त-क्षिप्त IV, 9, 12; VI, 7, 10; VII, 10, 8; VIII, 12, 16. (See Notes on III, 6, 11)

*घिप्प-ग्रह, °इ III, 3, 5.

*घिव-क्षिप्, °इ III, 3, 1; VI, 10, 13; V, 8, 12. °सि, VIII, 1, 7.

*घिचण-क्षेपण III, 17, 4.

घुट्ट-घुष्+क VI, 13, 15.

*घुम्म-घूर्ण, घुम्मि वि abs. V, 9, 13. (Hem. IV, 117; H. घूमना)

*घुल-घूर्ण, °इ V, 1, 12 (Hem. IV, 117. M. घोळणे to shake or agitate briskly.)

*घुलिअ, °य-घूर्णित I, 18, 9; II, 2, 7; III, 17, 3. IV, 10, 11; VI, 4, 9; VII, 7, 8, VIII, 6, 14.

घुसिण-घुसण (suffion) I, 9, 10 (Hem. I, 128.)

*घोट्ट-पिब, °इति V, 5, 5 (Hem. IV, 10. The sense of rubbing is better suited to the context, and this is the sense brought out by the gloss वसरडइ; H. घोट्टना to rub.)

*घोल-घूर्ण, °इ III, 8, 10 (H. m. V, 117.)

*घोलंत-घूर्ण+वात् VII, 2, 7.

*घोलिर-घूर्ण+हर (ताच्छील्ये) IV, 13, 11. (Var. IV, 24)

घोस-घोष् °इ V, 10, 21.

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चअ-त्यज् °एप्पिणु abs. IX, 19, 13; °ईऊण abs. IX, 17, 26; °यंत. IX, 16, 2. (Hem. IV, 86.)

चउ-चतुर् III, 17, 10.

चउक-चतुष्क IX, 21, 2. (H. चौक)

चउगाइ-चतुर्गति (देव, मनुष्य, नरक, तिर्यक्) II, 6, 18; IX, 11, 11.

चउदह-चतुर्दश I, 1, 9; I, 12, 7. (H. चौदह)

चउदिस-चतुर्दिश I, 6, 11.

चउपास-चतुर्पार्श्व IV, 14, 14.

चउरंग-चतुरंग VII, 10, 1; VII, 12, 5.

चउरासम-चतुराश्रम I, 8, 3.

चउवण्ण-चतुर्वर्ण I, 7, 8.

चउविह-चतुर्विध I, 12, 5; IX, 16, 2.

चक्र-चक्र (+चाक) bird, VIII, 4, 2.

चक्र-चक्र (wheel) VII, 1, 7:

चक्रवह-चक्रवर्तिन् IV, 4, 13.

*चक्र-आ+स्वाद्, °ह IV, 2, 19; °क्खि वि
abs. IX, 2, 11 (Hem. IV, 258)

*चक्र-आ+हद्, चङति I, 18, 3; चङ् III, 9,
14. (Hem. IV, 206; H. चङना; M.
चङविणे).

*चक्राव-आ+हद्+णिच् °हि I, 4, 1.

*चङ्छिअ, °य-आरुह III, 4, 3; V, 5, 13.

चङ्ग-चाङ्ग+क (चङ्गल) II, 11, 11 (Var.
I, 10)

चत्त-त्यक् I, 4, 5; V, 11, 11; VI, 1,
10; IX, 14, 1. (Hem. IV, 86.)

चत्तय-त्यक्+क IV, 3, 2.

चत्तारि-चत्वारि I, 8, 3.

*चप्प-आक्रम or पीड्, चप्पि वि III, 16, 2; VI,
14, 5; °हि V, 2, 1. (Hem. IV, 395
ex. M. चापणे, चोपणे)

चमक-चमत+क, °इ III, 13, 3.

(H. चमकना or चौकना)

चमकिय-चमत्कृत II, 6, 4.

चमर-चामर I, 18, 3. (Hem I, 67; Var.
I, 10.)

चम्म-चर्म IV, 15, 6.

चम्मट्टि-चर्म+अस्थि IV, 4, 10.

चयारि-चत्वारि VI, 12, 6.

चरीय-चर्या IX, 21, 24.

चलचल-onomatop. IV, 15, 5; VII, 5,
16. (H. चरचर)

चलण-चरण I, 11, 5 (Hem. I, 254).

चलवल-onomatop. IX, 18, 3.

चल्ल-चल°इ III, 17, 14 (Hem.
IX, 231.)

चल्लिअ-चलित I, 9, 9.

चव-कश्, °वत I, 1, 6; °इ I, 16, 2;

II, 1, 9; III, 7, 4; V, 12, 2; °विय

VI, 1, 6. (Hem. IV, 2. It may be
derived from चव् by वर्णविपर्यय).

चवल-चपल IX, 11, 2.

चवलत्तण-चपलत्व III, 3, 12.

*चंग-चारु I, 15, 11; III, 7, 13; V,
11, 7; VII, 8, 9; VIII, 13, 7.

(1. III, 1; H. चंगा M. चांगला)

चंडउत्त-चन्द्रगुप्त, पु. IX, 1, 8.

चंडपजोअ-चण्डप्रयोत, पु. VII, 5, 21.

चंडमुअ-चण्डभुज VI, 7, 6.

चंद-चन्द्र III, 1, 9; V, 2, 10.

चंदक-चन्द्र+अर्क I, 16, 5; VII, 7, 1.

चंदप्पह-चन्द्रप्रम (8th Tirthamkara)
V, 11, 6.

चंदप्पह-चन्द्रप्रभा, स्त्री. VIII, 12, 6.

चंदमई-चन्द्रवती, स्त्री. IX, 1, 9.

चंदलेह-चन्द्रलेखा, स्त्री. VIII, 12, 6.

चंदा-चन्द्रा, स्त्री. VII, 15, 4.

चंदाहा-चन्द्रा+आहा VII, 11, 2.

चंदिणि-चन्द्रिणी, स्त्री. VIII, 12, 6.

चंपयहुल्ल-चम्पक+फुल्ल (पुष्प) III, 4, 15,

चाइ-त्यागिन् III, 12, 4. (See चा)

चाउत्थ-चतुर्थ IX, 20, 3. (H. चौथ)

चामरोह-चामर+ओष II, 11, 2; VII, 5, 5.

चामीयर-चामीकर VII, 11, 12; IX, 22, 6.

चाय, °अ-त्याग I, 4, 6; III, 12, 4; IV,
12, 3; VIII, 5, 6. (see चा)

चारत्त-चारुत्व I, 17, 4.

चारित्तण-चारिन्+त्त (विवरण) III, 3, 12,

चारित्तगुत्ति-चारित्रगुत्ति, स्त्री, VIII, 12, 8.

चाव-चाप VII, 12, 8.

चिक्कम-चंक्रम °इ I, 10, 13.

चिक्कार-चीत्कार VII, 1, 7.

चिण-चि °इ I, 10, 6. (Hem. IV, 241.

H. चुनगा)

चित्त-वित्र III, 1, 11; IX, 21, 34.
 चित्तयार-वित्रकार VIII, 5, 10.
 चिर-चिरम् III, 13, 13.
 चिलाअ-किरात V, 12, 2; VI, 11, 1.
 (Hem. 1, 183.)
 चिल्लणदेवि-चेलनादेवी, श्री, I, 7, 9.
 चिहुर-चिकुर (केश) I, 11, 3; VI, 6, 5.
 (Hem. I, 186.)
 चिघ-चिन्ह (ध्वज) I, 7, 8; VI, 4, 10.
 (Hem. II, 50)
 चिय-चैव VI, 15, 1.
 *चुक-अंश+क V, 9, 10.
 (Hem. IV, 177. H. M. चुकना)
 चुणिअ-चूर्ण (lime) VIII, 2, 6.
 (Hem. II, 34, इष्ट-चूर्ण; II. चूना.
 क्षीतज्वर, टि.)
 चुण्ण-चूर्ण IV, 10, 11.
 चुय, °अ-च्युत I, 14, 1; V, 10, 21; VI,
 12, 2; VII, 14, 1.
 चुंनु-चण्डु II, 11, 12.
 *चुमल-शेखर IV, 10, 7. (D. III, 16;
 Pai. 349).
 चूर-चूर्ण, °इ. III, 15, 10; °रिबि abs. IV,
 15, 2; (M. चुरणें).
 चूरिय-चूर्णित IV, 10, 11; VII, 7, 2.
 चेष्टा-वेष्टा IX, 17, 19.
 चेय-चैव VII, 14, 8.
 चोइय-चोदित V, 4, 21; VII, 5, 7.
 *चोअ-आश्चर्य II, 2, 1; III, 15, 7; IV,
 12, 9; V, 10, 18; VIII, 4, 6; (D.
 III, 14; H. चौअ).
 *चोअुकोथण-आश्चर्य + उत्कोपन (जनक) IV,
 12, 16.
 चोथी-चतुर्थी IX, 20, 4; (H. चौथी).
 चोयमान-चोदयन् IV, 12, 11.

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छ-षड् I, 12, 5; IX, 12, 8. (H. छह).
 छाअ-छादित V, 2, 16.
 छउमत्थ-छद्मस्थ VIII, 8, 10. (see
 notes).
 *छअ-राज् °इ. IX, 14, 2. (Hem. IV,
 100. old H. छाजना).
 छइ-छटा I, 7, 6; III, 6, 8.
 *छहुंत-मुश्न IX, 12, 2. (Hem. IV,
 91. H. छाडना or छोडना).
 छण-क्षण (पूर्णिमा) I, 3, 7; I, 4, 7. (Hem.
 II, 20).
 छत्त-छत्र I, 16, 9; III, 2, 1; VII, 7, 4.
 छप्पय-षट्पद (अमर) VIII, 1, 9. (Hem.
 II, 77).
 छहि-तत्स. त्वा, टि. III, 8, 10. (D. III,
 24; Pai 340. H. छाल, here scum of
 water).
 छव्वगा-षड् + वर्ग I, 8, 5.
 *छाडिआ-मुक्त IV, 8, 2. (see छहुंत).
 छाअज-छाद (कर्मणि) °इ. III, 12, 9.
 छाअय-छादित VIII, 4, 4.
 छिअ-छिद् (कर्मणि) °इ. VII, 2, 12; IX,
 14, 2.
 छिअंत-छिद्यमान VIII, 15, 11.
 *छित्त-स्पृष्ट III, 7, 6; V, 10, 15. (see
 छिब).
 छिण्ण-छिन्न (पृथक्) III, 15, 6.
 *छिण्य-स्पृश् °इ. V, 9, 7. (Hem. IV,
 257).
 *छिब-स्पृश् °इ. I, 7, 5; °सि. VIII, 1, 7.
 (Hem. IV, 182; H. छीना or छूना).
 *छुइ-यदि III, 9, 11; V, 6, 7. (Hem.
 IV, 385, etc. ex).
 *छुइ-क्षित IV, 7, 15; IX, 21, 5. (छुइ +
 क Hem. IV, 143).

छुरियायकुण-छुरिका + कर्षण V, 4, 14.
 छुह, °हा-पुधा. VI, 15, 10; VIII, 11, 12.
 (Hem. I, 265).
 *छुह-किप् (sense नी) °हेवि IX, 21, 2.
 (Hem. IV, 143).
 छेअ, °य-छेद III, 10, 9; IX, 20, 13.
 छेअ-छेय III, 1, 8.

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°जअ-जय III, 2, 8.
 जअ-जगत IX, 8, 8.
 जइ-यदि VIII, 13, 8.
 जइ-याते, °वर II, 7, 10.
 जइयहुं-यदा III, 15, 7; VI, 7, 3.
 जइवि-यद्यपि IV, 7, 10.
 जक्खकइम-यक्षकर्म IX, 18, 13. (See Notes).
 जक्खिणी-यक्षिणी I, 13, 8; VII, 10, 10.
 जगजत्त-जगद् + यात्रा IX, 6, 11.
 *जगड्ढंत-भञ्जन्. टि. III, 15, 12. (जअड्ढ for त्व Hem. IV, 170. जगडिओ विद्रावितः D. III, 44; H.G. झगडा, °डो quarrel).
 जज्जाहि-Intensive. of या. VI, 12, 11.
 जडिअ, °य-जटित I, 13, 10; IX, 4, 7.
 जणत्ति-जन + आर्ति VI, 8, 2.
 जणपउर-जन + प्रवर III, 15, 13.
 जणवय-जनपद I, 11, 3; I, 13, 4.
 जणंति-जनयन्ति VIII, 1, 11.
 जणिय-जनित I, 15, 10.
 जणेरी-जनयित्री V, 8, 15.
 जणेसइ-जनियति VII, 3, 9.
 जण्ण-यज्ञ IX, 9, 7; (Var. III, 44).
 जण्डुय-जानु + क I, 17, 7. (Pai. 859).
 जत्ताप्-यान्ती + तृ. II, 2, 15.
 जम-यम I, 11, 8; V, 3, 4; VI, 6, 19.
 जय-पु. VII, 8, 2.

जयमइ-जयवती, स्त्री, IV, 1, 17; IV, 6, 3.
 VIII, 2, 2.
 जयलच्छि-°लक्ष्मी, स्त्री, VIII, 12, 7.
 जयवम्म-जयवर्मन् IV, 1, 7; VIII, 1, 1.
 जयविजइ-जगद्+विजयिन् VI, 17, 1.
 जयसिरीह-जयश्री+ईश IV, 1, 11.
 जयसेन-पु. VIII, 4, 7.
 जयंघर-पु. I, 14, 4; V, 6, 4; IX 22, 3; IX, 24, 2.
 जर-ज्वर III, 16, 5.
 जरुल्ल-ज्वर+उल्ल (स्त्रायें) V, 8, 9.
 जलजंत-जल+यंत्र III, 8, 11.
 जलण-ज्वलन I, 11, 5; VII, 13, 9; VIII, 15, 2.
 जलह-जल+आर्द्र III, 6, 11.
 जलंती ज्वलन्ती (अटवीनाम) VII, 1, 10.
 जलिय-ज्वलित VII, 7, 10.
 जलोल्ल-जल+आर्द्र III, 8, 9. (Hem. I, 82).
 जलोह-जल+ओष II, 8, 6.
 जवखेत्त-यव+क्षेत्र III, 14, 5.
 जवणालत्त-यवनाल+त्व IX, 7, 1.
 जविअ-जपित VI, 2, 4.
 जस-यशस् I, 2, 10.
 जसकिसि-यशः+कीर्ति IX. 2, 10.
 जसघंट-यशः+घण्टा III, 12, 4.
 *जसणि उरुंब-यशः+निकुरम्ब (समूह) V, 11, 6.
 (Pai. 18 निउरंब)
 जसभायण-यशः+भाजन VII, 8, 7.
 जसरासि-यशः+राशि VII, 9, 8.
 जसवंत-यशस्विन् IX, 2, 10.
 जसालअ-यशः+आलय II, 8, 13.
 जहाजाय-यथाजात (दिगम्बर) II, 3, 8.
 जहिं-यस्मिन् (यत्र) I, 13, 6, (II. जहां).
 *जंगल-तत्स. मांस IX, 9, 5. (जंगल-पक्षिला-
 घुरा D. III. 41; Pai. 335.)
 °जंत-यंत्र III, 8, 11.
 जंत-या+शतृ I, 9, 11; II. 2, 10; VII, 3, 11.

जंप्-जल्प (कृष्) °इ V, 9, 9 (Hem. IV, 2).
 जंपणिया-जल्पिका VI, 6, 6.
 *जंपाण-यानविशेष I, 16, 9; IV, 10, 10.
 (जस; भविस.)
 जंपिय-जल्पित II, 5, 1.
 जंप्दीअ-जम्बूद्वीप I, 6, 1.
 जा-या (to go); °इ I, 10, 1; III, 11, 9; IV, 3, 7; °मि V, 2, 5; °हि I, 15, 13; °इवि VI, 4, 8; °एणिणु I, 9, 3; I, 16, 3; °एसहि V, 2, 7. °एवअ (°तव्य) VII, 4, 10.
 जाअ-जात IV, 5, 8.
 जाइ-जाति III, 6, 4; IV, 5, 6; IX, 12, 6.
 जाइ-जाति (पुण्यविशेष) I, 10, 1.
 जाय-यया IV, 5, 8.
 जाण-यान I, 15, 6; VI, 10, 1.
 जाणअ; °य-ज्ञायक III, 4, 6; III, 5, 15.
 जाण-ज्ञा (to know; H. m. IV, 7) °सु IV, 3, 1; °हि III, 13, 8; IV, 3, 15; °णिज्जइ III, 3, 7.
 जाणिय-ज्ञाति II, 6, 1; IV, 5, 6; V, 7, 4; VI, 8, 11.
 जाम-यावत् I, 3, 12; IX, 17, 18.
 जामाय-जामात् V, 8, 11.
 जाय-जात VI, 3, 1.
 जायव-यादव IX, 22, 5.
 जायवेअ-जातवेदस् (अग्नि) I, 16, 7.
 जालवक्ख-जाल+पक्ष IX, 17, 21.
 जालंघर-दे V, 7, 6.
 जाला-ज्वाला VII, 13, 9.
 जि-(पावपूरणार्थमव्ययम्) I, 5, 2.
 जिगिजिगि°-Onomatop. II, 2, 3.
 जिण-जि (He r. IV, 241) °मि III, 15, 1; °गति I, 4, 2; °सु III, 3, 14; °हुं I, 17, 5. °णेज्जसु IV, 9, 4; °णेप्पिणु V, 8, 2.
 जिणंति pa०s. III, 2, 5.
 जिणतअ-जिन+तप् VI, 5, 1.

जिणतत्त-जिन+तत्त्व IX, 21 43.
 जिणहर-जिन+ग्रह II, 7, 9; VIII, 11, 3.
 जिण्ण-जीर्ण III, 11, 11.
 जित्त-जित III, 9, 1; III, 17, 16; VI, 17, 8.
 जिस्सवेरि-जित+वैरिन् I, 9, 4.
 जिप्प-जि (कर्मणि) °प्पति III, 2, 5.
 जिय-जित II, 5, 14.
 जिय-जीव्. °इ III, 7, 6.
 जियसत्तु-जितशत्रु, पु. VI, 2, 3; VI, 7, 7.
 जिह-यथा I, 10, 7; II, 4, 9; VII, 12, 8.
 जीया-जीवा II, 9, 8.
 जीयासा-जीव+आसा III, 6, 13.
 जीवंति-जीव+शतृ (क्रियाम्) II, 13, 4.
 जीह, °हा-जिहा I, 13, 2; III, 4, 10 (H. जभि)
 जीहालंपड-जिहा+लम्पट, IX, 8, 7.
 जुज्ज-युज् (कर्मणि) °इ, III, 2, 13.
 जुज्झ-युज्, °इ, VII, 5, 22. °ज्जंति, V, 5, 6, °ज्जिऊणं, VI, 13, 12; °ज्जिबि, III, 17, 13; V, 4, 15; °ज्जिज्जइ, VIII, 13, 11.
 जुत्त-युक्त, III, 12, 3, IX, 17, 28.
 जुत्ताजुत्त-युक्त+अयुक्त, III, 7, 14.
 जुत्तायार-युक्त+आचार, III, 4, 4; IX, 25, 16.
 जुत्ति-युक्ति, I, 15, 3; III, 1, 14, VIII, 2, 7.
 जुय-युग III, 10, 10.
 जुयराअ-युवराज, V, 9, 12.
 जुयल-युगल, I, 2, 10; I, 9, 11.
 जुयलुल्ल-युगल+उल्ल (स्वार्थे) III, 9, 3.
 जुवइ-युवति, III, 11, 4.
 जुवईस-युवति + ईश, V, 11, 13.
 जुवाण-युवन् IV, 6, 15; VIII, 6, 4.
 (H. जवान)
 जुव्वण-यौवन, VII, 15, 6.
 जुहिद्विल-युधिष्ठिर, पु. I, 4, 5. (Hem. I,

96, 107. Var. 1, 22; II, 30. where we have ज° instead of जु°)

जूअ-यूत, III, 13, 8.

जूयारसण-यूत+आरक्त्य, III, 3, 16.

*जूर-खिद् or कुष् °इ, III, 9, 12; VI, 14, 6. (Hem. IV, 132; 135; prob. from ज्वर.)

जूरण-जेदन, (ज्वरण), IV, 10, 14.

जूवार-यूतकार, III, 13, 4.

जूहिय-यूथिका, (a kind of jasmine) VIII, 1, 14. (H. जुही or जूही; M. जुई, पांढरी, पिक्ली.)

जेसहे-यत्र, V, 2, 2.

जेहअ-याहण, III, 11, 12; IV, 11, 10; VII, 1, 11. (Hem. VI, 402.)

जो-यः I, 4, 11; I, 14, 6; जेण I, 8, 1, जे I, 16, 1.

जोइ-योगिन्, I, 4, 9, VI, 8, 8.

जोइज-इष् (कर्मणि) °इ, III, 7, 8, (See जोय.)

जोइणि-योगिनी, VI, 5, 7.

*जोइय-इष्ट, I, 14, 11; VI, 16, 1.

जोइस-ज्योतिष्, III, 1, 5.

जोग्ग-योग्य, I, 15, 11; III, 2, 15.

जोण्हा-ज्योत्स्ना, IX, 2, 6.

जोत्तिऊण-योजयित्वा, VI, 13, 11. (H. जोतना, to yoke.)

*जोय-इष्, °इ, I, 7, 1. III, 8, 6, °हु. V, 1, 5, जोइवि, I, 15, 11; जोएवि, II, 6, 2; जोएवउ V, 2, 6; Hem. IV, 356, ex. G जोवुं, to see.)

जोय-योग, IX, 4, 8.

जोव-(See जोय) °हि, III, 8, 18.

जोव्धण-यौवन II, 4, 5.

जोह-योध, VII, 5, 5; VIII, 9, 7.

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झण+झण-onomatop. I, 13, 5.

झप्ति-झटिति, I, 16, 2; II, 12, 11.

झरंत-झरत् IV, 15, 5, (Hem. IV, 173.)

झलझल-onomatop. VII, 5, 16.

झल्लरि-वायविशेष, VII, 1, 5. (H. झल्लर)

झस-झष, (कटारी टि.) V, 4, 3, VI, 14, 1.

झसकेउ-झषकेतु, (नागकु. नाम) III, 15, 6; VI, 8, 4.

झसखिध-झषविन्ह (नागकु. नाम) VI, 10, 7.

झंकार-onomatop. VII, 1, 8; VII, 6, 6.

*झखिअ-विलपित, IX, 11, 2. (Hem. IV, 148.)

झाहअ, °य-व्यात, I, 10, 10; VI, 2, 8. (Hem. IV, 6.)

झाहय-ध्यायक, IV, 2, 15.

झाण-ध्यान, VI, 5, 5.

झाणगि-ध्यान+अग्नि, IX, 20, 10.

झिज्झ-क्षीयते, V, 1, 11; V, 7, 9. (Hem. II, 3.)

झीण-क्षीण, IV, 7, 8. (Hem. I, 3.)

झुट्टु अलीक, VI, 13, 15, (D. III, 58. H. झूठ false,)

झुणि-ज्वनि, II, 7, 1; VI, 15, 3; (Hem. I, 52.)

*झूरवह-खिद्यते, V, 8, 10. (स्पृ. acc. Hem. IV, 73. H. झुरना.)

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टक्कर-आघात (टंकार) VI, 14, 3. (H. टक्कर or टकोर conflict)

टणटण-onomatop. VI, 15, 10.

टलटल-onomatop. VII, 5, 15.

टंकार-onomatop. VII, 1, 8 (see टक्कर)

*टिटि-यूतस्थान III, 12, 4. (D. IV, 3. टेप्ता)

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ठव-स्थापय्, ठवेण्णु VII, 15, 2; ठवेणि IX, 21, 2. (M. ठेवणें to put)
 ठवेय, °अ-स्थापित I, 18, 2; III, 12, 9; V, 1, 14; VI, 7, 11.
 *ठवल्ल-वस्तु उडितम्, टि. (a stake at dice) III, 12, 9.
 ठा-स्था, °इ VIII, 2, 11 (Hem. IV, 16.)
 ठाण-स्थान I, 12, 11; I, 17, 9; VII, 10, 7.
 ठिय-स्थित IX, 2, 7.

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डज्झ-दइ °इ III, 15, 5. (Hem IV, 246.)
 डज्झ-दग्ध II, 4, 2; IV, 5, 12; VII, 2, 4.
 डसिय-दइ VIII, 3, 14. (Hem. I, 218)
 डसियाहर-दइ+अधर II, 10, 11; IV, 8, 12.
 डह-दइ, °हि IV, 8, 2; °इति VIII, 1, 10.
 (Hem. IV, 208)
 डंभणिया-दम्भनिका (विद्यानाम) VI, 6, 18.
 डाइणि-डाकिनी IV, 15, 8.
 *डाल-शाखा I, 8, 11 (Hem. IV, 445 ex H. डाल; old M. डाल)
 डाह-वाह VIII, 8, 2.
 डिभय-डिम्म+क VII, 10, 10.
 *डेविय-प्रीणित, टि. VII, 7, 5.
 *डोर-सूत्र III, 12, 7; IX, 18, 15. (H. डोर thread, lace or card).
 डोल्ल-दोलाय्, °इ VII, 1, 6. (Hem. I, 217. H. डोलना to shake).

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ढक्क-ढक्का (वायविशेष) VIII, 6, 13.
 *ढल्ल-हाने (देशी), °इ II, 4, 10 (H. ढलना to wane)

*ढंक्क-आच्छादने (देशी) °किवि IV, 13, 1, °किज्ज IX, 5, 1. (H. ढांकना to cover)
 *ढंकिय, °अ-आच्छादित V, 10, 19; VI, 4, 10; VI, 14, 2.
 *ढंढर-पिशाच VI, 7, 10. (I. IV, 16).
 *ढाल-क्षेपणे (देशी) °हि III, 13, 10. (H. पांसा ढालना to throw the dice)
 दुक्क-ढौक्, °इ II, 4, 6. दुक्क, ढोइय p. p. III, 6, 11; IV, 8, 4; IV, 13, 8; दुक्कंत pre. par. III, 8, 11.
 ढोय-ढौक्, °इ III, 8, 6; V, 8, 15; ढोइय; °अ, p. p. I, 14, 11; II, 14, 5; III, 6, 6; IV, 2, 17; VI, 7, 7. ढोइवि, abs. IV, 6, 1; ढोएण्णु I, 17, 1.

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ण-न I, 4, 2.
 णउ-न तु I, 4, 2.
 *णक्क-नासिका IX, 9, 1. (D. IV, 46 H. M. नाक)
 णक्खत्त-नक्षत्र III, 12, 6.
 णग्गोग्ग-नम+उम I, 9, 7.
 णग्गोह-न्यग्रोध I, 13, 7; VI, 8, 1; VII, 2, 8.
 णच्च-वृत्त, °इ I, 7, 1 (Hem. IV, 225. H. नाचना to dance)
 णच्चविय-नर्तयित V, 12, 12.
 णच्चिअ-नर्तित II, 9, 9.
 णज्ज-ज्ञा (कर्मणि) °इ IX, 14, 8; (Hem. IV, 252).
 णह-नाख्य VI, 9, 6.
 णट्ठ-नष्ट III, 14, 4.
 णट्ठमअ-नाशित VI, 7, 10.
 णट्ठासणिल्ल-नष्ट + आसन + इल्ल (मत्वर्ये) IV, 13, 5.
 *णडिअ, °य-वधित II, 12, 11; V, 5, 16; IX, 7, 5. (D. IV, 18).

गण्ण-पु. I, 2, 2.
 गण्ण-न + अन्य VIII, 5, 6.
 गण्णाह-नक्ष + अहन् V, 10, 19.
 गण्थि-न + अस्ति I, 13, 6.
 गह-नाह VII, 12, 2.
 गम-नम्, °ह; III, 1, 1.
 गमि-नमि (21st. Tirthamkara) °गाह,
 °नाथ VI, 1, 11; VI, 2, 4.
 गय-नत I, 11, 3.
 गयर-नगर IV, 6, 5.
 गयंधर-नयंधर, पु IV, 15, 11; IX, 22, 1.
 गर-नर (अर्जुन) III, 14, 12; III, 14, 4.
 गर-नर I, 9, 11; III, 14, 4.
 गरय-नरक I, 11, 6.
 गरवह-नरपति IX, 2, 9.
 गरंग-नर+अंग VIII, 10, 4.
 गरिंदसीह-नरेन्द्र+सिंह I, 13, 2.
 गरोह-नर+ओष VIII, 16, 3.
 गवरंग-नवरंगा, स्त्री VIII, 12, 7.
 गव-नम्, गावेवि abs, I, 8, 12.
 गवमेह-नव+मेघ IX, 22, 7.
 गवर-अनन्तरथे अव्ययम् IV, 12, 1; IV, 13,
 7; V, 8, 7; IX, 19, 5; IX, 20, 1.
 (Hem. II, 187, 188.)
 गवल्लु-नव+ल (स्वार्थे) IV, 13, 5. (Hem.
 II, 165. M. J. नवल H. नवेला)
 गविय-नमित I, 16, 7; IX, 2, 2; IX, 4, 1.
 गह-नख I, 11, 3; I, 17, 4; II, 7, 5. III,
 8, 9; IX, 20, 13.
 गह-नमस् I, 3, 3; VI, 14, 2.
 गहयर-नमश्चर I, 17, 3; III, 17, 3; VII,
 11, 15.
 गहयल-नख+तल I, 17, 3; IX, 13, 6.
 गहर-नखर VI, 6, 5.
 गहवण-नख+वण III, 11, 4.
 गहसिरि-नम+श्री I, 10, 5..
 गं-ननु I, 7, 6. (Hem. IX, 283)

गंदवह-नन्दवती, स्त्री V, 7, 8.
 गंदि-नन्दिन्, पु. V, 7, 8.
 गंदिणि-नन्दिनी, स्त्री, VII; 13, 5.
 गाह-इव, III, 12, 6; IV, 1, 13. (Hem.
 IV, 444) H. नाई.
 गाइणि-नागिनी II, 14, 7.
 गाइणि-नागिनी, स्त्री, VIII, 12, 4.
 गाइल्ल-पु. I, 3, 12; I, 5, 1.
 गाइंद-नागेन्द्र II, 11, 1.
 गाउ-नाम I, 4, 12.
 गाउ-नागम् IV, 13, 6.
 गाडय-नाटक II, 9, 5.
 गाण-ज्ञान I, 12, 10; VII, 10, 6.
 गाणतेअ-ज्ञान+तेजस् I, 9, 3.
 गाणकुसिअ-ज्ञान+अंकुशित VI, 5, 3.
 गाणाहिणाण-नाना+अभिज्ञान II, 11, 2.
 गाणी-ज्ञानी II, 3, 13.
 गाय-न्याय IX, 2, 9.
 गाय-नाह IX, 18, 4.
 गाय, ° अ-नाग III, 5, 3; IV, 13, 6.
 गायअ-ज्ञायक IV, 2, 11; IX, 18, 16.
 गायअ-न+आगत II, 6, 11.
 गायकुमार-पु. the hero II, 14, 1. etc.
 गायणयाणय-नागैः नता आज्ञा एषां ते VIII,
 14, 12.
 गायणह-न+आकर्णयति IV, 8, 3.
 गायदत्त-नागदत्त, पु. IX, 15, 6.
 गायर नागर I, 9, 11.
 गायवसु नागवसु, स्त्री, IX, 15, 8.
 गायसिरि-नागश्री, स्त्री, VII, 11, 9.
 गारय-नारक I, 12, 10; VI, 4, 14.
 गारायण-नारायण VII, 8, 7.
 गावह-इव I, 7, 6; I, 17, 11; V, 7, 8;
 V, 9, 12; VII, 1, 12 (Hem. IV,
 444 ;
 गावह-न+आयाति II, 5, 14.
 गाविज-नम् (कर्मणि) °ह, VIII, 10, 7.

भास-नष्ट, °इ II, 4, 5; °उ III, 10, 7.
 भासिज्जह-नाशयेत् III, 3, 10.
 भासिया-नासिका VII, 13, 3.
 भाह-नाथ I, 12, 1; I, 18, 1; VIII, 13, 6. (VI. नाहो)
 भाहि-नाभि I, 17, 10; III, 10, 12.
 भाणा-वृणा (3rd of न) VI, 13, 4.
 भाउणमह-निपुणमति VI, 1, 11.
 भाउत्त नियुक्त IX, 15, 10; IX, 18, 9.
 भाउब्भ-निर् + उद्भूत III, 14, 6 (°उब्भ)
 भाउरंभ निकुरम्भ (समूह) V, 11, 6 (Pa. 18, निउरंभ).
 भाउंज-नि+युज्, °जिबि, abs. VI, 1, 1; IX, 13, 8.
 भाऊणं-निपुणम् or दृष्टा abs. of निअ, IX, 17, 7. (Hem IV, 181.)
 भाकेअ निकेत I, 2 6; I, 16, 7.
 भाकल-निष्कल IX, 6, 4; IX, 13, 11.
 भाग्गाह-निर्गच्छति VI, 14, 4.
 भाग्गाय-निर्गत I, 12, 2; II, 6, 5; III, 9 2; VII, 6, 13.
 भाग्गाह-निग्रह III, 3, 9; IV, 2, 8; IX, 9, 2.
 भाग्गांथ-निर्ग्रथ VI, 15, 3; IX, 2, 4.
 भाग्घंट-निघण्टु III, 1, 5.
 भाच्च-नित्य I, 10, 2; III I, 4; V, 10, 21; VI, 11, 11.
 भाच्चल-निश्चल IX, 6, 10.
 भाच्चिदणील-नित्य+इन्द्रनील° I, 14, 3.
 भाच्चेलत्तण-निश्चेलत्व IX, 25, 1.
 भाज्जमि-निर्यामि VIII, 3, 3.
 भाज्जरा-निर्जरा (tech. term of Jain philosophy, see Notes) I, 12, 9.
 भाज्जिअ, °अ-निर्जित I, 17, 14; V, 2, 10.
 भाज्जहार-निर्+हार II, 2, 5, (क्षि acc. Hem. IV, 20; also see Hem I, 98.)
 भाट्ट-निष्ठित (समाप्त) V, 6, 7.

भाट्टिय-निष्ठित (समाप्त) I, 5, 10.
 भाट्टुर-निष्ठुर III, 14, 2; V, 4 1; VII, 2, 10.
 भाट्टुहण-निर्दहन VIII, 10, 12.
 भाणाय-निनाद VI, 3, 3; IX, 18, 4.
 भाण्णट्ट-निर्नष्ट VI, 9, 8.
 भाण्णेह-निर्+जेह II, 4, 9.
 भासम-निस्तमस् I, 13, 1.
 भाह-निद्रा I, 11, 10.
 भाहलिय-निर्दलित VII, 7, 9.
 भाहाराणिआ-निर्दारनिका (विद्यानाम) VI, 6, 14.
 भाहिट्ट-निर्दिष्ट IX, 5, 2.
 भाहैव-निर्देव II, 14, 10.
 भाह-निग्ध I, 18, 6; II, 11, 8; III, 4, 11.
 भाहम्म-निर्+धर्म III, 2, 13.
 भाहप्पह-निष्प्रम VI, 14, 11.
 भाहफंद-निस्पन्द III, 17, 14.
 भाहभय-निर्भय VI, 4, 5.
 भाहभिच्च-निर्भूत V, 4, 15.
 भाहभिण्ण-निर्भिक्ष VII, 13, 4.
 भाहभूसण-निर्भूषण III, 11, 11.
 भाहमिसद्ध-निर्भेष+अर्थ IX, 19, 8.
 भाहमीलियच्छि-निमीलित+अक्षिन् II, 5, 11.
 भाहम्मच्छर-निर्+मत्सर VI, 2, 7.
 भाहम्मल-निर्मल I, 3, 11.
 भाहम्महिय-निर्+मथित IV, 4, 7.
 भाहय, °अ-दृष्ट, °एह, °यंति II, 1, 6 (Hem. IV, 181).
 भाहय-निज I, 8, 1.
 भाहय-नीत I, 17, 2.
 भाहयह-नियति; (भवितव्यम्, टि.) VII, 3, 4.
 भाहयच्छ-निर्+ईय, °च्छिय abs VI, 2, 11 (दृष्ट Hem. IV, 181.)
 भाहयच्छिअ-नियमित V, 7, 5.

णियच्छिय-निरीक्षित VI, 1, 4.
 णियद्ध-निकट VIII, 11, 12.
 णियद्विय-निकर्षित IV, 9, 14.
 णियणियय-निज+निज+क III, 13, 1.
 णियत्त-निवृत्त IX, 19, 12.
 णियत्तह-निवर्तते (पश्चाद् बलति, टि.) VII, 3, 4.
 णियत्तण-निजत्व (स्वामित्व) VII, 6, 7.
 णियत्तण-निवर्तन VII, 6, 7.
 णियमंत-नियच्छत I, 8, 5.
 णियमोवास-नियम+उपवास IX, 19, 10.
 णियय-निज+क I, 4, 1.
 णियर-निकर (समूह) I, 9, 11; I, 15, 8.
 णियवद्-निज+पति I, 3, 7; V, 4, 2.
 णियंब-नितम्ब I, 8, 13.
 णियंसण-निवसन III, 11, 11.
 णियासम-निज+आश्रम IX, 21, 17.
 णिरत्थ-निर् + अर्थ II, 10, 5.
 णिरवज्ज-निर्+अवय VIII, 9, 13.
 णिरह-निर्+अघ IV, 1, 14.
 * णिरारिड-नितराम् VII, 2, 6; IX, 2, 12.
 * णिरिक्क-चौर, टि. VII, 7, 3. (णिरिक-नत D. IV, 30.)
 णिरिक्ख-निर्+ईक्ष्; °हि, III, 7, 12.
 णिरिक्खिय-निरीक्षित II, 9, 1; III, 1, 4.
 णिरु-नितराम् निश्चयं वा I, 1, 8; I, 15, 11.
 M. निर्हा)
 णिरुज्झ-नि+रुध् (कर्मणि), °इ I, 13, 6.
 णिरुत्तउ-निश्चितम् (अव्यय) II, 13, 11;
 III, 7, 6, (D, IV, 30)
 णिरुवम-निरुपम I, 15, 11.
 णिरोह-निरोध IX, 24, 14.
 णिरोहिय-निरोधित VI, 5, 4.
 णिलुक्क-निर्+लुध्ति IV, 4, 10.
 णिलुद्ध-निर्+लुब्ध IV, 3, 12.
 * णिलुहण-निर्+मार्जन IX, 25, 10. (Hem. IV, 105.

* णिलुर-छिद् (prob निर्+लु), °रिबि abs.
 IX, 24, 3. (Hem. IV, 124)
 * णिलुरिय-छिन्न VII, 13, 8.
 णिव-रूप I, 9, 1.
 णिवद्-रूपति I, 11, 2,
 णिवचंपय-रूप+चंपक I, 10, 2.
 णिवज्जस्-रूप+यशस् VII, 9, 5.
 णिवद्ध-नि+पत्, °डंति, IX, 18, 18 ° डेसइ,
 II, 8, 3; °डेसहि V, 2, 8.
 णिवहण-निपतन II, 8, 12.
 णिवडिअ-निपातित III, 9, 3; VII, 7, 4.
 णिवत्थाण-रूप+आस्थान VI, 13, 3.
 णिवसंत-नि+वसत् I, 2, 2.
 णिवा-निपा (कुंभ, घट, टि.) VII, 10, 1.
 णिवाय-निपात IV, 9, 13.
 णिवाण-निर्वाण (विश्राम) VII, 10, 10.
 णिविट्ठ-निविष्ट VIII, 2, 8.
 णिविप्पि-निर्वृत्ति III, 10, 2.
 णिव्वट्टिय-निर्वर्तित III, 16, 7,
 णिव्वत्तिय-निर्वर्तित V, 2, 3,
 णिव्वहंत-निर्+वहत् VI, 13, 16.
 णिव्वाहण-निर्+वाहन IX, 22, 12.
 णिव्विप्पि-निर्वृत्ति IX, 2, 7.
 णिव्वियड-निर्+विकट (विकार) IV, 4, 9. (रस-
 रहित, टि.)
 णिव्वुइ-निर्वृत्ति (7 th) VI, 5, 11.
 णिव्वुइ-निर्वृत्ति VIII, 10, 7.
 णिव्वुदमाण-निर् + वि+ऊढ+मान IV, 7, 7.
 णिव्वेय-निर्वेग IX, 24, 1.
 णिसण्णिय-निषण्णा II, 5, 7.
 णिसा-निशा IX, 17, 30.
 णिसायर-निशावर IX, 2, 10.
 णिसीह-रु+सिंह III, 3, 13.
 णिसुण-नि + श्रु, °णि I, 5, 6. °णिबि I, 9, 1,
 °णंत V, 11, 15.
 णिसुय-नि+श्रुत I, 12, 2.

णिष्ठंभ-नि+धृम्, °इवि V, 2, 14.
 णिष्ठंभ-नि+धृम् (कर्तरि) निषूदन IV, 14, 11.
 णिष्ठंभिभ-निधृम्भित VII, 8, 9. (विष्वस्त,टि.)
 णिसेज्जा-निः+क्षय्या (पद्यासन. टि.) IX, 25, 1.
 णिसेणी-निः+भ्रेणी 2, 3, 10 (H. नसेनी ladder)
 णिहय-निहत I, II, 3.
 णिहसण-निघर्षण VII, 7, 10; IX, 25, 9.
 °णिहाभ-निघात I, 17, 3.
 णिहाल-नि+भाल्, °इ, III, 8, 10, °मि IV,
 12, 7 °लिचि V, 12, 9. (H. निहारना M.
 निहाळणें to see attentively J. निहाळवुं.)
 णिहालण-निभालन III, 2, 15.
 णिहालिय-नि+भालित I, 8, 2; I, 13, 8.
 णिहालिर-निभाल+इर (ताच्छीत्ये) II, 5, 10.
 णिहि-निधि I, 11, 9; VI, 7, 7.
 णिहिअ, °य-निहित I, 1, 11; II, 10, 4, VII,
 4, 5.
 णिहिस्-निहित IX, 9, 11.
 णिहिण्य-नि+धा+णिच् (कर्मणि) III, 3, 5.
 णिहीण-निहीन IV, 8, 2.
 *णिहेलण-निलय (गृह) I, 1, 4, (Hem.
 II, 174.)
 णीणिय-निर्+नीत VII, 3, 11.
 णीय-नीत VII, 7, 7.
 णीरुअ-नीरुज V, 1, 8.
 णीलालय-नील+अलक V, 1, 9.
 णीलुप्पल-नील+उत्पल II, 5, 13.
 *णीवइ-शीतलं भवति I, 14, 1.
 (M. निवणें to cool).
 णीखंगइ-वृषाग्रे, नीचाग्रे वा, टि. III, 14, 11.
 णीसाणिय-निः+स्वनित VI, 1, 8.
 णीसरिअ-निः+सृत I, 10, 12; III, 9, 18.
 णीससइ-निः+असिति II, 10, 8.
 णीससंती-निः+असत (क्रिया) II, 2, 6.
 णीसारिय-निः+सारित VIII, 10, 6.
 णीसास-निः+आस I, 10, 13.
 णीसेस-निः+शेष I, 1, 6; III, 1, 6.

णीहार-नीहार (हिम) I, 16, 10.
 णेडर-नूपुर I, 17, 6. (Hem. I, 123; Var.
 I, 26).
 णेत्त-नेत्र (वज्र) IX, 21, 33.
 णेत्थ-नेपथ्य (आभरण, टि.) IX, 18, 12.
 compare णेसण-निवसन; भविस. IV, 8, 10.
 णेत्थंग-नेपथ्य+अंग IX, 20, 6.
 णेह-नेह I, 6, 7; VI, 9, 5 (Hem. II,
 76, Var. III, 1).
 णेहज्जिअ-नेहाजित II, 14, 9.
 णोकसाय-नो+कषाय (a tech. term of ga-
 in Philosophy; see Notes) I, 12, 5.
 णोसरिय-न + उत्सृत IV, 13, 6.
 ण्हविअ-स्नापित VI, 9, 2. (Hem. IV, 14.)
 ण्हाणिअ-स्नानं कारित III, 8, 12 (Var.
 III, 33.)

त

तइय-तृतीय I, 5, 9.
 तइयच्छि-तृतीय + अक्षिन् IV, 5, 6.
 तइयहुं-तदा III, 15, 7.
 तइलोक-त्रैलोक्य I, 5, 10.
 तउ-तपस् II, 6, 4.
 तएण-त्रयेण I, 1, 8.
 तओ-तदा II, 5, 1; II, 11, 7.
 तओ-तपस् VI, 16, 14.
 तच्च-तत्त्व IX, 6, 2.
 तडिय-तनित VII, 1, 15. (Hem. IV, 137.)
 तण-तृण I, 6, 5; VII, 2, 9.
 तणअ-सम्बन्धार्थे (तस्येदमित्यर्थे) used with
 6th like केर; III, 9, 16 (Hem.
 IV, 361 ex.)
 तणय-तणया I, 17, 1.
 तणुवत-तृणवत् I, 5, 3.
 तणुसग्ग-तनु + सर्ग (कायोत्सर्ग तपोविशेष)
 IX, 20, 17.

तण्डा-तृष्णा IX, 17, 14.
 तप्त-तप्त IV, 4, 9.
 तप्त-तप्त VIII, 6, 17.
 तप्ति-तत्परता VIII, 14, 4; IX, 2, 3. (D. V. 20).
 तप्य-तप् °इ I, 14, 1; V, 1, 11; V, 9, 7.
 तमालम्भ-तद् + आलय VIII, 5, 8.
 तमोह-तमस् + ओष IX, 17, 1.
 तलप्य-तल्प I, 18, 5.
 तवण-तपन VIII, 10, 2.
 तवयरण-तपश्चरण II, 4, 3; VII, 15, 6.
 तवसह-तपः + सह IV, 2, 16.
 तविय-तप्त II, 1, 10.
 तप्त-तप्त IV, 2, 4; IX, 10, 6.
 तप्त-तप्त, °इ II, 4, 8.
 तप्ति-तप्ति III, 17, 5.
 तहण-तथा + अन्यत IX, 21, 18.
 तहि-तत्र (तस्मिन्) I, 6, 1; I, 15, 8; II, 3, 6.
 तंडव-ताण्डव (नृत्य) I, 18, 2.
 तंत-तन्त्र III, 1, 10.
 तंती-तन्त्री (वाद्यविशेष) III, 1, 7; V, 9, 10.
 तंद-तन्द्रा I, 3, 10.
 तंब-ताम्र III, 4, 10 (Hem. II, 56.)
 तंबाहर-ताम्र + अघर III, 4, 11.
 तंबिर-ताम्र III, 4, 10 (Hem. II, 56.)
 तंबोल-ताम्बूल VIII, 5, 15. (Hem. I, 124).
 तंमस-तन्मात्र IX, 10, 12.
 *तंवार-नरक III 2, 11 (see जस.)
 ता-तावत I, 3, 2.
 ताअ, °य-तात, °एं II, 10, 10; III, 5, 3.
 तडिय-ताडित II, 10, 10.
 ताम-तावत I, 14, 9.
 तायण-त्राण VIII, 16, 1.
 तारावह-तारापति (चन्द्र) V, 8, 1.
 तालवह-तालपट्ट (कर्ण) III 16, 7.

ताव-ताप I, 3, 9; I, 12, 8.
 ताविअ-तापित III, 10, 13.
 तिडरवहरि-त्रिपुर + वैरिन् (शिव) VII, 1, 12.
 तिक्क-तीक्ष्ण III, 2, 16; III, 17, 14;
 VII, 10, 1.
 तिगुत्त-त्रिगुप्त, पु. VI, 14, 12.
 तिगुत्ति-त्रि + गुप्ति IX, 25, 16.
 तिट्टि-तृष्णि (तृष्णा) IX, 14, 1.
 तिण-तृण I, 2, 7.
 तिणयण-त्रि + नयन IV, 12, 10.
 तिणेत्त-त्रि + नेत्र IV, 12, 7.
 तिण्णि-त्रि I, 8, 2. I, 12, 4; V, 11, 12.
 (Hem. III, 121.)
 तिसि-तृप्ति III, 9, 5. (तिसी-सार D.V, 11.)
 तित्थ-तीर्थ VI, 1, 11.
 तित्थयरत्तण-तीर्थकरत्न IX, 12, 11.
 तित्थु-तत्र I, 14, 9 (M. तेथें).
 तिम्मेय-त्रि + भेद IX, 20, 2.
 तिम्भी-त्रि + भक्ति IX, 17, 36.
 तियस-त्रिदश (देव) I, 11, 5; IV, 10, 10;
 VII, 13, 5.
 तिरिच्छच्छि-तिर्यग् + अक्षि III, 7, 12. (H. तिरछी side long).
 तिलय-तिलक I, 11, 8.
 तिलय-तिलक (पुष्पविशेष) IX, 18, 15.
 तिलयासुंदरि-°कायुन्दरी, स्त्री, VIII, 7, 6.
 तिलरिण-तैलत्न (स्नेह) I, 18, 6.
 तिलोयप्पहाण-त्रिलोक + प्रधान IX, 17, 2.
 तिम्बतेअ-तीव्र + तेजस् VIII, 5, 13.
 तिबलि-त्रिबलि I, 17, 11; III, 8, 7.
 तिबिह-त्रिविध I, 5, 7.
 तिसिग-त्रिगुण V, 10, 15.
 तिसूल-त्रिशूल IV, 12, 9.
 तिह-तथा II, 4, 9; III, 13, 11.
 तिहि-त्रिभिः (तृ.) III, 3, 11.
 तिहुयण-त्रिभुवन IX, 1, 13.
 तिहुयणरह-त्रिभुवनरति, स्त्री, V, 7, 9; V, 13, 10.

तीए-तया (तृ.) II, 2, 1.
 तीब-तीव IX, 17, 18.
 तुच्छोयर-तुच्छ + उदर I, 17, 10.
 तुड-तुष्ट I, 12, 1.
 तुडि-तुष्टि I, 4, 4.
 तुण्डिक-तुण्णीक III, 13, 6; V, 12, 10;
 VII, 2, 1.
 तुमं-त्वम् II, 3, 18.
 तुम्हं-य्यम् II, 6, 11.
 तुम्हारिस-तुम्पादस V, 3, 1.
 तुरय-तुरण III, 16, 7.
 तुरेत-त्वरत I, 16, 6.
 तुरिउ-त्वरितम् VI, 17, 7.
 तुरिय-त्वरित II, 2, 4; II, 9, 12.
 तुरुक्ख-तुरुक्क (See Notes) IX, 18, 13.
 तुहीणाइ-तुहिन+आदि IX, 17, 15.
 तुहुं-त्वम् I, 4, 1; I, 15, 13.
 तुंगि-तुङ्गी, जी, VIII, 12, 10.
 तुंड-तत्सम युक् or मस्तक IV, 10, 13.
 तूर-तूर्य (वायविशेष) II, 2, 8; VI, 2, 10;
 IX, 22, 6.
 तूरयसइ-तूर्य+शब्द VI, 2, 12.
 तेअ^०य-तेजस् I, 14, 4; III, 5, 5; IX, 17,
 32.
 तेसहे-तत्र V, 2, 2.
 तेसीस-त्रिंशत् VIII, 8, 9.
 तेयवंत-तेजसिन् IX, 18, 11.
 तेयाहिय-तेजस्+अधिक V, 13, 11.
 तेरउ-तव III, 10, 10. (H. तेरा)
 तेळोय-त्रैलोक्य IX, 11, 5.
 तो-तद् I, 17, 16. (Var. VI, 10).
^०तोडण-त्रोटन III, 14, 7.
 तोण-तूणीर VII, 5, 4. (Pai. 845)
^०तोय-तत्सम, (जल) III, 5, 5; V, 2, 8.
 तोयावलि-दीप, VIII, 8, 12.
 तोसियच्छर-तोषित+अप्सरस् IV, 10, 1.

य

यक्-त्वा, ^०इ III, 13, 3; V, 3, 2. (Hem.
 IV, 16.)
 यक्-स्थित V, 1, 5; V, 10, 13.
 *यड-घटा IV, 7, 12; V, 4, 13. (M. G.
 यड or यट; H. यड or ठट a crowd)
 यहुत्तण-स्तब्धत्व (काठिण्ये गर्वे वा) I, 17, 12;
 III, 10, 11. (Pai. 129.)
 यण-स्तन I, 17, 12; II, 8, 12; III, 8,
 5; V, 1, 8. (H. यन; M. यान).
 यत्ति-स्थिति (स्थान) I, 15, 3.
 *यरहर-कम्प IX 1, 5. (Pai 808. H.
 यरीना, M. यरयरणे to tremble).
 यरहरिअ-कम्पित V, 5, 15.
 यलमाण-स्थल+मान II, 1, 11. (स्थलभेद काम-
 स्थानं च टि.)
 यव-स्थापय, यविवि abs. VII, 10, 1; यविजइ
 poten. III, 2, 14.
 यविअ, ^०य-स्थापित I, 2, 9; V, 1, 4; VII,
 1, 15.
 यंम-स्तम्भ I, 17, 8.
 यंमण-स्तम्भन III, 1, 12.
 या-स्था, याएवि abs. VI, 1, 6.
 याण-स्थान IX, 19, 8.
 याम-सामर्थ्य, टि. VI, 13, 2. (Pai. 444.
 बलं; D. V, 25. विस्तीर्ण.)
 यावर-स्थावर IX, 10, 6.
 यिअ, ^०य-स्थित I, 6, 3; II, 1, 6; III, 11,
 12.
 *यिप्पमाण-विगलत् VIII, 15, 8. (Hem.
 IV, 175).
 यिर-स्थिर I, 2, 9; II, 12, 6.
 यिरत्त-स्थिरत्व I, 4, 9; IX, 11, 2.
 यीरयण-जी+रत्न III, 7, 8.
 यीरुवंक-जी+रूप+अंक I, 14, 9.
 युअ-स्तुत II, 11, 1; VI, 7, 6.

थुइ-स्तुति VI, 7, 6. (Var. III, 12).

थुण-स्तु, °इ I, 11, 2; VI, 10, 14. (Hem. IV, 241).

थूललक्ष-स्थूल+लक्ष्य (बहुप्रद, टि.) III, 4, 6.

थेण-स्तेन IX, 8, 2. (Var. III, 12).

थेणत्त-स्तेनत्व IX, 8, 2.

*थोइ-छिद्यस्त VII, 7, 6. (M. थोटा; H. ठूटा,

See जस. टि. समूह (?)

थोव्वड-स्तोक (स्थूलार्थे), VIII, 11, 6. Hem. II, 125. M. थोर)

द.

दइच्च-दैत्य IV, 14, 9; VIII, 13, 2. (Hem. I, 151).

दइय-दैयिह VII, 4, 1.

दइयंबरिय-दिगम्बरीय IX, 24, 12.

दइव-देव V, 5, 16; IX, 6, 3. (Hem. I, 151).

दक्खव-दर्शय, °हि, I, 16, 2, VI, 17, 6. (Hem. IV, 32. H. दिखाना, M दाखविणे)

दक्खवंत-दर्शयत् I, 1, 6.

दक्खविअ-दर्शित II, 1, 5.

दक्खा-द्राक्षा I, 6, 9; VII, 2, 3. (H. दाख.)

दक्खाल-दर्शय, °इ, III, 1, 2; °लिवि III, 6, 15. (H. दिखलाना to show.)

दक्खालिअ-°य-दर्शित I, 7, 6; V, 9, 5.

दइण-इण II, 2, 10 (Hem. IV, 213).

दइयड-onomatop. IV, 15, 7 (cf. दइवड ऋटिति, Hem. IV, 330 ex.)

दइ-दग्ध V, 11, 14; VIII, 6, 2. (Hem. I, 217; II, 40).

दइ-इ III, 4, 1; VII, 13, 1.

दणुय-दनुज II, 2, 12; V, 13, 8.

दप्य-दर्प II, 3, 15; VII, 11, 1.

दग्ग-दर्भ IX, 9, 11.

दमिअ-दमित I, 8, 1; III, 14, 9, VII, 2, 1.

*दग्ग-दाम VIII, 5, 12. (Rom. Dra-chma; See Notes).

दयावर-दयावर IV, 2, 4.

दरिसंति-दर्शयन्ती III, 10, 12.

दरिसाविअ-दर्शित I, 8, 6.

दरिसिय-दर्शित I, 12, 8; 2, 14, 6; III, 2, 1.

दल-दल् °इ IV, 15, 1.

*दलवट-निर+दल्, °इ VI, 14, 6. (वह gives the sense of निःशेष cf. H. चरपट, M. तळपट; see भविष.)

*दलवटण-निर्दलन (कर्तरि) II, 7, 2. (चूर्णक, टि.)

दलवटिय-निर्दलित III, 16, 6.

दलिय-दलित IV, 10, 6.

दणिण-द्राणि III, 12, 2; IV, 9, 7, VI, 7, 7.

दव्व-द्रव्य VI, 10, 12, IX, 17, 15.

दव्विविय-द्रव्येन्द्रिय IX, 11, 11.

दस-दश I, 11, 7.

दसण-दशन VI, 6, 4.

दह-दश I, 1, 7.

दहम-दशम VIII, 8, 8.

दहविह-दशविध IX, 11, 10.

दहि-दधि VI, 2, 5.

दहिय-दधि IX, 5, 8.

दंत-दान्त I, 10, 11.

दंताघोयण-दंत+अघावन IX, 25, 1.

दंतिउर-दन्तिपुर, न. IX, 1, 2; IX, 1, 8.

दंसण-दर्शन I, 12, 1.

दंसमसय-दंश+मशक IX, 25, 3.

दामोयर-दामोदर (विष्णु) III, 8, 13.

दाहिणमहुरा-दक्षिणमयुरा, न. VIII, 2, 3.

दाउं-दातुम V, 10, 8.

दाइअ, °य-दायाद Who claims property, hence, enemy; शत्रु, टि.)

III, 14, 13; IV, 7, 14; IV, 14, 3.

दाइज्ज-Same as दाइय, IV, 8, 9; IV, 11, 8.

*दाहणि-°दाहिनी VI, 5, 7.
 दाढा-दंष्ट्रा I, 4, 8. (Hem. II, 139, Var.
 IV, 33; H. M. दाढ or डाढ).
 दाण्डु-दान+अम्बु II, 2, 5.
 दाण्डुलिय-दान+आर्द्र VI, 17, 3. (Hem. I, 82.)
 दावार-दाव IV, 3, 9. (H. दातार).
 दारय-दारक I, 10, 6.
 दारेवअ-दारय+तव्य III, 15, 4.
 दालिह, °ड-दारिद्र्य I, 3, 3; II, 4, 7; II, 6,
 17. (Hem. II, 254.)
 *दावह-दर्शयति I, 10, 4. (Hem. IV, 32.)
 दाविय, °अ-दर्शित I, 15, 15; I, 16, 1; VI,
 17, 7; IX, 4, 5. (Hem. IV, 32.)
 दाहिण-दक्षिण I, 6, 3.
 दिक्खा-दीक्षा IX, 14, 1.
 दिक्खिअ-दीक्षित VII, 6, 5.
 दिग्माअ-दिग्गज III, 9, 1.
 दिज्ज-दा (कर्मणि) °इ, II, 11, 12; °उ III,
 10, 4; °हु V, 2, 14; °धु V, 13, 9.
 दिट्ठ-दृष्ट I, 4, 3; VI, 8, 2.
 दिट्ठ-दिष्ट I, 5, 8; I, 13, 4.
 दिट्ठि-दृष्टि VI, 10, 7.
 दिट्ठअ-दृढ+अत IV, 2, 9.
 दिण्णेस्सर-दिनेस्वर (सूर्य) VII, 8, 5.
 दिणयरकंत-दिनकर+कान्त (सूर्यकान्तमणि) I,
 14, 1.
 दिण्ण-दत्त I, 4, 6; V, 8, 5; VI, 17, 10;
 (Var. VIII, 62; Hem. I, 46.)
 दिस्सि-दीप्ति IX, 2, 10.
 दिय-द्विज I, 3, 8.
 दियवर-द्विजवर VII, 10, 6.
 दियह-दिवस IX, 15, 12.
 दियसीस-द्विज+शिष्य IX, 11, 7.
 दियंत-दिगन्त II, 9, 12.
 दियंवर-दिग्गवर IX, 24, 2.
 दिह्मिदिलिय-बालिका, चेटिका वा, टि III, 5, 5.
 (D. V, 40; Pai. 96).

दिम्ब-दिम्ब I, 9, 5; I, 12, 2; VII, 12, 1,
 IX, 17, 4.
 दिहि-वृत्ति I, 1, 5; V, 7, 11. VI, 17, 11.
 (Hem. II, 131).
 दित-दत्त I, 1, 3; V, 7, 3.
 *दीणार- III, 12, 12 (Gr. Denarius;
 See Notes).
 दीवक्खय-दीप + क्षय IX, 5, 9.
 दीवोवहि-दीप+ उदधि I, 5, 11.
 दीस-दृष्ट (कर्मणि) °इ I, 4, 7; °संति IV, 14, 9.
 दीह-दीर्घ III, 4, 1; VI, 4, 11. (Hem. II,
 91.)
 दीहर-दीर्घ V, 12, 3.
 दीहरसुत्त-दीर्घसूत्री III, 4, 5.
 दुअ-द्वय I, 17, 6.
 दुकर-दुष्कर III, 14, 13.
 दुक्किय-दुष्कृत I, 2, 4; VI, 5, 1; IX, 9, 4.
 *दुगुंछिय-जुगुप्सित II, 7, 10 (Hem. IV, 4.)
 दुग्गाह-दुर्गति IV, 2, 20.
 दुग्गायर-दुर्गम I, 1, 11.
 दुग्गावहार-दुर्ग+अपहार VII, 5, 14.
 दुग्गाह-दुर्गाण IX, 20, 1.
 *दुग्घोह-दुर्घट (?) VII, 7, 6. (हस्तिन् aee.
 D. V, 44. दुग्घुद्वणया हस्ती, See भविस.)
 दुच्चिस्स-दुश्चित V, 8, 10.
 दुच्चरिअ-दुश्चरित VI, 5, 5.
 दुच्चार-दुश्चार (दुराचार) V, 2, 7; VII,
 13, 6.
 दुट्ठ-दुष्ट I, 8, 6; VIII, 15, 11.
 दुट्ठअयण-दुष्टवचन, पु. IV, 6, 12.
 दुण्णिवार-दुर्निवार VII, 5, 10.
 दुण्हं-द्रयोः V, 10, 1; VI, 15, 8.
 दुत्तर-दुस्तर V, 3, 3.
 दुत्थ-दुःस्थ II, 3, 4.
 दुत्थिय-दुःस्थित II, 4, 11; IV, 4, 1; VII,
 11, 17.
 दुद्ध-दुग्ध I, 6, 7.

दुवत्त-दुग्धत्व IX, 7, 1.
 दुप्येच्छ-दुप्येक्ष III, 14, 10.
 दुष्म-दुह (कर्मणि) °ह, IX, 8, 9 (Hem. IV 245).
 दुम-दुम II, 11, 5.
 दुम्मण-दुर्मनस् IV, 8, 8.
 दुम्मुह-दुर्मुख, पु. VII, 2, 14.
 दुरध-द्विरद (गज) V, 5, 4.
 दुल्लह-दुर्लभ II, 6, 16.
 दुल्लंघ-दुर्लङ्घ्य VI, 12, 14.
 दुवालसंगि-द्रादशास्त्री I, 1, 9 (Hem. I, 254)
 दुवियङ्ग-द्विविधत्व or दुर्विदग्ध IX, 5, 4. (See भविस. दुवियङ्ग)
 दुविह-द्विविध I, 1, 3; IX, 11, 10.
 दुव्वयण-दुर्वचन IV, 9, 13.
 दुव्वयण-दुर्वचन same as दुव्वयण, पु., V, 2, 7.
 दुव्वयणुल्ल-दुर्वचन+उल्ल (स्वार्थे) पु. V, 4, 18.
 दुव्वार-दुवार VIII, 15, 14.
 दुसज्झ-दुःसाध्य IX, 17, 30.
 दुह-दुःख I, 4, 5; VI, 11, 4.
 दुहिय-दुहितृ V, 8, 1 (Hem. II, 126.)
 दुंदुहि-दुन्दुभि II, 11, 4; VII, 1, 5.
 दूआ-दूर्वा VII, 4, 6.
 दूण-द्विगुण VIII, 1, 9. (H. दूना double).
 दूय-दूत VIII, 14, 1.
 दूयअ-द्वितीय IX, 4, 6.
 दूरालोह-दूरालोकिन् III, 4, 5.
 दूरजिज्ञय-दूर + उज्जित I, 2, 4.
 दूस-दूष्य (tent.) V, 1, 2; VII, 1, 15.
 दूसह-दुःसह I, 12, 6; III, 14, 3; IX, 25, 8.
 दूसावास-दूष्य + आवास V, 3, 6.
 दूसिय-दूषित IX, 6, 3.
 देह-ददाति I, 4, 4; I, 10, 3; V, 8, 12.
 देउ-देवः I, 9, 3; देवस् II, 6, 7.
 देवेहि-दा (अश्वार्थे) लोट् VI, 12, 11.

देवह-देवकी, स्त्री. VIII, 12, 5.
 देवकुमार-पु. IX, 24, 9.
 देवदत्ता-स्त्री. V, 1, 13.
 देवय-देवता VI, 1, 8.
 देवावहि-दापय V, 12, 4 (H. दिवाना).
 देवाविय-दापिता I, 9, 4.
 देवि-देवी I, 1, 10.
 देविंद-देवेन्द्र II, 11, 1.
 देस-देश I, 11, 11.
 देसिय-देशिक (a traveller) VIII, 4, 6.
 देयाहिअ-दैवाधिक (भाग्यवान्) VII, 8, 5.
 दोळंडिय-द्विखण्डित VII, 14, 12.
 दोण-द्रोण, पु. II, 14, 12.
 दोणामुह-द्रोणमुख III, 15, 8. (see Notes).
 दोदह-द्रादश IX, 20, 16.
 दोसबहत्य-दोष + बहिःस्थ IX, 16, 9.
 दोहिस्त-दौहित्र III, 13, 5.

ध.

धगधग-onomatop. VIII, 3, 7.
 धणइत्त-धनिन् V, 10, 7.
 धणयस्त-धनदत्त, पु. IX, 15, 5.
 धणसइ-धनपति (कुबेर) I, 14, 5.
 धणसिरि-धनश्री, स्त्री, IX, 15, 5.
 धण्ण-धान्य I, 6, 5.
 धत्थ-ध्वस्त II, 3, 4.
 धम्म-धर्म I, 2, 8.
 धम्म-धनुः VII, 6, 6; VII, 14, 3.
 धम्मामय-धर्म + अमृत IV, 2, 1.
 धम्माहम्म-धर्म + अधर्म III, 2, 9.
 धम्मिल्ल-तत्सम (केशपाश) I, 17, 16; III, 4, 15.
 धम्मपस-धर्मोपदेश IX, 17, 8.
 धय-ध्वज I, 16, 9; VII, 7, 4; IX, 18, 8.
 धयरट्ट-धृतराष्ट्र (हंस) VIII, 1, 3.
 धयावलि-ध्वजावलि IV, 7, 11.

धरयल-धरातल IX; 18, 18.
 धररंघ-धरा + रन्ध II, 14, 6.
 धरंत-धृ + शतृ I, 1, 4; I, 6, 14.
 धरि-धृ + लोट् 2nd sing. I, 16, 3. (M.
 धरणे to hold in order to prevent).
 धरिसि-धरित्री, III, 6, 1.
 धरिअ, °य-धृत I, 4, 8; I, 7, 4.
 धरियलोह-धृत + लोह (पक्षे °लोभ) VII,
 14, 1.
 धरेव्वअ-धृ + तव्य II, 8, 4.
 धवलक्षण-धवलत्त्व III, 15, 14.
 धवलहर-धवलगृह I, 1, 12.
 धादय-धावित II, 13, 2; IV, 7, 14.
 धाउ-धातु III, 17, 2 (H धाउ ore).
 धारावरिस-धारा+वरि IX, 22, 7.
 *धाह-धाहा इति शब्द (रोदने) IX, 18, 18.
 (H. धाह a cry).
 धिहृ-धृ IV, 9, 10.
 धिडि-धृटि (लोभ, टि.) IX, 14, 1.
 धीय-दुहितृ V, 2, 12; VII, 2, 5. (Var.
 IV, 38).
 धुउसास-धूम+भास III, 6, 9.
 धुणह-धुनोति I, 11, 2.
 धुस-धूर्त (कुशल) IV, 1, 8.
 धुसक्षण-धूर्तत्व III, 10, 10.
 धुय-धृत IV, 7, 11.
 धुय-धौत IX, 20, 18.
 धूय-दुहितृ I, 15, 10. (Hem. II, 126.)
 धूलीरअ-धुलीरजस् III, 12, 8.
 धूवह-धुनोति (मग्राति) V, 8, 14. (Hem.
 IV, 59.)
 धेणुय-धेनु IX, 8, 9.
 धोहअ-धौत VII, 10, 6.
 धोव-धौत III, 8, 15; IX, 9, 10.
 धोयह-धावति (प्रक्षालयति) V, 8, 11. (H.
 धोना to wash).

प.

पइं-Acc. Inst. & loc. sing. of युष्मद्
 I, 2, 7.
 पइ-पति I, 11, 2.
 पइज्ज-प्रतिज्ञा VIII, 7, 8 ((H. M. पैज.)
 पइहु-प्रविष्ट II, 5, 8; III, 5, 12. (H.
 पैठा.)
 पइस-प्र+विष्, °हि VI, 7, 5.
 पइसमाण-प्रविशत् IV, 12, 11.
 पइसर-प्रति + सृ, °इ I, 11, 2.
 पइसरिअ-प्रति + सृत VI, 7, 9.
 पइसारिअ-प्रति+सारित VII, 4, 2.
 पईअ, °व-प्रदीप I, 6, 1; II, 3, 11.
 पईवि-प्राप्ते IX, 16, 11.
 पउत्त-प्र+उक्त I, 15, 13; VII, 8, 8.
 पउत्ति-प्रवृत्ति III, 11, 10.
 पउत्ति-प्रोक्ति IX, 2, 8.
 पउमिणि-पयिनी III, 8, 6, (Hem. II, 112).
 °पउर-प्रचुर VI, 2, 1.
 पउलोमी-पौलोमी (इन्द्राणी) I, 7, 10.
 पउज्ज-प्र+युज्, °इ VI, 10, 11.
 पक्क-पक्क I, 13, 5. (H. पक्का).
 पक्कल-पक्क+ल (स्वार्ये) (समर्थ) IV, 14, 5.
 (Hem. II, 174.)
 पक्ख-पक्ख II, 1, 11; III, 2, 16, ; VIII,
 5, 3.
 पक्खलिअ-प्र+स्खलित VII, 7, 9.
 पक्खालण-प्रक्षालन IV, 2, 2.
 पक्खिअ-पक्खिन् VIII, 1, 5.
 पक्खिणि-पक्खिणी II, 1, 11.
 पक्खिअ-पक्खि+इन्द्र II, 11, 5.
 पघोस-प्र+घोषय्, °इ II, 7, 11.
 पघोसिअ-प्रघोषित VII, 9, 1.
 पक्खअ-प्रत्यक्ष III, 6, 6; IV, 6, 9.
 *पक्खल-प्रचुर, टि. IX, 18; 2. (समर्थ D. VI,
 69).

*पञ्चार-उप+आ+कम्प्, °इ, IV, 15, 2; VI, 14, 5; (Hem. IV, 156.)

*पञ्चारिअ-भणित, टि. III, 5, 14; VII, 2, 14.

पञ्छइ, °ए-पञ्चात् IV, 14, 4; V, 8, 4; IX, 24, 8.

पञ्छल-पक्ष्मल III, 14, 6.

पञ्छताव-पञ्चासाप III, 15, 5.

पजाअ-प्रजात IX, 17, 2.

पजालंसु-प्रजाल+अंशु IX, 17, 21.

पज्जलिअ, °य-प्रज्वलित IV, 10, 1; VIII, 8, 12.

पट्टण-पत्तन IV, 8, 2.

पट्टव-प्र+स्थापय्, °हि IV, 14, 1.

पट्टविअ, °य-प्रस्थापित I, 16, 6; III, 13, 14; V, 6, 12.

पट-पट्, °इ IX, 6, 7.

पटंत-पठत् III, 1, 4.

पटिय-पठित VI, 15, 11.

पट-पट I, 14, 10; VI, 7, 3; VIII, 5, 14.

पट-पट्, °डंति I, 18, 3; °डिवि III, 6, 15.

पटण-पत्तन IX, 25, 7.

पटल-पटल I, 11, 2; IV, 4, 11

पटह-पटह I, 18, 4; II, 9, 5; III, 1, 7.
(M. पटह).

पटंत-पतत् I, 16, 3.

पडावीयण-पट + आब्यजन IX, 17, 17.

पडि°-प्रति III, 17, 4 (Hem. I, 206).

पडिअ, °य-पतित I, 6, 14; V, 9, 13; VII, 1, 13.

पडिअडिय, °लिय-प्रति + स्खलित IV, 10, 6; IV, 15, 4.

पडिअल्-प्रति + स्खल्, °इ V, 3, 4; VI, 14, 4.

पडिअह-प्रति + ग्रह्, °इ IX, 20, 19.

पडिगाहिअह-प्रीत + एहीयात् IV, 3, 9.

पडिच्छिय, °अ-प्रति + छ् II, 12, 3; V, 12, 5; VI, 7, 1.

पडिअंप-प्रति + जल्प्, °इ I, 5, 2; III, 7, 13.
(see जंप).

पडिणिग्गअ-प्रति + निर्गत VI, 7, 12.

पडिणिहि-प्रतिनिधि III, 3, 9.

पडिविअ-प्रतिविम्ब I, 15, 14; V, 11, 6.

पडिबोहिअ-प्रति + बोधित IX, 19, 7.

पडिमड-प्रतिमट IV, 14, 11.

पडिम-प्रतिमा (a tech. term of Jain Philosophy. See Notes) I, 12, 6.

पडिमल्ल-प्रतिमल्ल IV, 11, 11.

पडिम्म प्रतिमा IX, 21, 25.

पडिवक्ख-प्रतिपक्ष IV, 7, 11; IV, 14, 10.

पडिवज्ज-प्रति + पद् °मि I, 5, 2; °जिवि IX, 24, 12.

पडिवण्ण-प्रतिपक्ष I, 2, 5; II, 14, 2; III, 18, 12.

पडिवसि-प्रतिपत्ति V, 10, 5; VI, 1, 10.

पडिविसि-प्रतिवृत्त (?) IX, 21, 38.

पडिविहाण-प्रतिविधान III, 3, 9.

पडिहार-प्रतिहार III, 5, 9; IV, 14, 8; V, 12, 10.

पडिद्-प्रति + इन्द्र IX, 18, 8.

°पडुसि-प्रत्युक्ति III, 7, 10.

पणइणि-प्रणयिनी I, 14, 7.

पणय, °अ-प्रणय I, 2, 5; I, 17, 1; II, 14, 2.

पणअ-प्र + णत् IV, 6, 11.

पणविय, °अ- प्र + नमित I, 2, 3; I, 9, 3.

पणवमाण-प्र + नमत् VII, 9, 2.

पणविज्ज-प्र + नम् (कर्मणि) °इ, IV, 3, 11.

पणवेप्पिणु प्र + नम् + ल्यप् I, 1, 1.

पण्णय-पन्नग II, 12, 6.

पण्णास-पञ्चाशत् V, 11, 7.

°पत्त-पात्र IV, 2, 17.

पत्त-प्राप्त III, 10, 9; IV, 8, 6; VII, 10, 13.

पक्ष-पत्र III, 1, 8; VII, 10, 18; VIII, 9, 3.
 पक्षण-पत्र II, 1, 8.
 पक्षल-पत्र + ल (कृष्ण) III, 4, 14 (Hem. II, 173; H. पतला; M. पातळ).
 पक्षवत्-प्राप्त + वृत्त (भुतवृत्तान्त) VII, 3, 6.
 पत्थर-प्रस्तर I, 4, 9; (H. पत्थर s'one).
 पत्थिअ-प्रार्थित I, 2, 3.
 पत्थिअ-पार्थिव I, 10, 7.
 पघाहअ-प्र + धावित III, 17, 1.
 पपुच्छिय-प्र + पृष्ट VI, 2, 11.
 पबल-प्रबल III, 4, 9.
 पबंअ-प्रबन्ध II, 10, 9.
 *पबोह्लिअ-प्र+कथित I, 3, 12 (see बोह्लिअ).
 पबोहण-प्रबोधन IX, 19, 1.
 पब्भट्ट प्र + भ्रष्ट IV, 2, 20.
 पब्भार-प्र + भार III, 12, 9; IV, 9, 7; VII, 1, 9.
 पभण-प्र+भण, °इ II, 4, 4; °णति VI, 5, 8.
 पमाण-प्रमाण I, 12, 10; III, 1, 9; IV, 2, 8; IX, 8, 8.
 पमुह-प्रमुख I, 8, 4; V, 7, 5.
 पय-पद I, 1, 3; I, 9, 3; II, 7, 10.
 पयइ-प्रकृति IX, 10, 9.
 पयई-प्रकृति (Karmic energy) I, 12, 8.
 पयच्छिअ-प्र+दत्त V, 12, 5.
 पयट्ट-प्र+वृत्त °इ IX, 11, 3.
 पयट्ट, °त्त-प्रवृत्त II, 2, 1; III, 1, 5; IV, 4, 9.
 पयहंत-प्रकटयत् III, 15, 12.
 पयडिय-प्रकटित VI, 6, 4; VI, 8, 10.
 पयपेह्लिअ-पद+प्रेरित III, 9, 17.
 पयवज्ज-पद+पतन VIII, 7, 7.
 पयविसि-पद+वृत्ति IX, 2, 9.
 पयंग-पतत्र (सूर्य) III, 14, 10; VII, 6, 14; IX, 16, 3.
 पयंअपजोयण-प्रचण्डप्रयोत्, पु. VII, 4, 9.

पयंत-पयःदुग्धमन्ते यस्य तद् भोज्यम् IX, 21, 89.
 पयंप-प्र+जल्प °इ IX, 8, 7. (See जंप)
 पयंपण-प्रजल्पन VI, 10, 9.
 पयंपिअ-प्र+जल्पित III, 9, 6; III, 12, 1.
 पयंपिर-प्र+जल्प+हर (ताच्छील्ये) VI, 13, 20.
 पयाण-प्रयाण VII, 3, 10.
 पयाबंधुर-प्रजाबंधुर (नाग कु. नाम) II, 4, 1; VI, 13, 7.
 पयार-प्राकार VI, 12, 14.
 पयारियसट्ट-प्रकारित+सट्ट (नाटिका) IX, 21, 36. (पाठानि अनुसारि नृत्यसामग्री खेला नाच-बानी, टि.)
 पयाल-पाताल V, 12, 6.
 पयाव, °अ-प्रताप I, 8, 1; I, 15, 8.
 पयास-प्र+काश, °हि I, 2, 8.
 पयास-प्रकाश IX, 17, 8; IX, 17, 33.
 पयासिय-प्रकाशित II, 7, 7.
 पर-परम् (but) I, 4, 2.
 परजिय-पराजित I, 3, 6; I, 14, 10.
 परताविर-पर + ताप् + हर (ताच्छील्ये) VII, 9, 7.
 परमत्थ-परमार्थ IV, 2, 3.
 परमण्य-परमात्मन् IX, 4, 1.
 परमुच्छाह-परम+उत्साह VII, 15, 5.
 परमुच्छिय-परम+उच्छिद्य VIII, 10, 9.
 परमुण्णय-परम+उज्जत I, 17, 4.
 परमेड्डि-परमेष्ठिन् I, 12, 2.
 परयार-पर+दारा IX, 8, 3.
 परयारिअ-पारदारिक III, 12, 1; IX, 8, 3.
 परहण-पर+धन VI, 10, 14.
 परंमुह-पराङ्मुख IV, 2, 7.
 पराहअ, °य-परागत (परा +ह+त) IV, 8, 11; V, 12, 11.
 पराउ-पर+आयुस् VII, 6, 12.
 परायअ-परागत II, 6, 5.
 परावअ-पारावत VIII, 1, 4. (H. परेवा)
 परिओस-परितोष VII, 4, 2.

परिक्ल-परि+क्ल, °इ III, 5, 8; °हि III, 3, 8. °क्लिबि III, 3, 5.
 परिगाह-परिग्रह I, 17, 7; III, 9, 8; VII, 15, 1.
 परिद्विभ, °य-परि+ स्थित I, 5, 7; III, 5, 6; IV, 6, 12.
 परिद्विभ-प्रति+स्थापित VI, 5, 6.
 परिणाविय-परि+णी+णिच्+क्त VI, 9, 10.
 परिणिधि-परिणीय II, 1, 1.
 परिणिज्ज-परिणीयताम् I, 16, 8.
 परिणेतमि-परिणेत्यामि V, 8, 3.
 परिताय-परि+त्रै, °हि VII, 11, 7; °हु V, 11, 15.
 परितायण-परित्राण VIII, 16, 1.
 परिपुट्ट-परिपुष्ट IX, 19, 19.
 परिफुरिय-परिस्फुरेत I, 15, 4.
 परिभ्रम-परि+भ्रम्, °इ I, 10, 13.
 परिमट्ट-परिमृष्ट IV, 1, 7.
 परिमलिय-परिमृदित II, 1, 4. (Hem. IV, 126.)
 परिमिय-परिमित I, 11, 3.
 परियद्-परि+वर्धय्, °इ, III, 2, 4.
 परियद्विय-परि+वर्धित or अर्धित VI, 17, 12.
 परियण-परिजन I, 9, 5; II, 13, 6.
 परियन्तण-परिवर्तन III, 14, 7.
 परियरिअ, °य-परिचरित I, 7, 9; VI, 17, 15.
 परियलंत-परिगल् IV, 10, 5.
 परियलिय-परिगलित I, 11, 9; VII, 13, 2.
 परियंविभ-परि+अवित (अर्धित) II, 14, 8.
 परियाण-परि+ज्ञा, °इ V, 9, 3.
 परियाणिज्ज-परि+ज्ञा (कर्मणि) °इ III, 2, 9.
 परियाणिय-(१) परिज्ञात (२) परिज्ञापित VI, 8, 3.
 परियाणिधि-परिज्ञाय VI, 17, 7.
 परिवज्जण-परिवर्जन IV, 2, 10.
 परिवद्-परि+वृष्, °इ VI, 4, 11.
 परिवेय-परि+वेद IX, 10, 6 (त्वं जानीहि, टि.)

परिहृ-परि+धा, °इ I, 7, 4; IX, 5, 5. (H. परिहृना to wear, by वर्णव्यत्यय).
 परिहृव-परिभव VIII, 15, 14.
 परिहा-परिहा I, 7, 4.
 परिहाण-परिधान V, 10, 20; IX, 8, 10.
 परिहाविभ-परि+धापित IX, 22, 13.
 परिहृय-परिभूत III, 16, 12.
 परीहण-परिधान (exchange of long & short for metre) IX, 21, 29.
 पलय-प्रलय VII, 5, 1.
 पलयासंकिर-प्रलय + आशंक + इर (ताच्छील्यं) IV, 8, 6.
 पलव-प्र+लप्, °हि IX, 7, 10.
 पलविज्ज-प्र+लप् (कर्मणि) °इ IX, 9, 3.
 पलाण-पलायित III, 16, 9; IX, 17, 1.
 पलाव-प्रलाप IX, 10, 11.
 पलासि-पल+आशिन् VII, 3, 2.
 पलोहय-प्रलोकित I, 14, 14.
 पलोह-प्रति+आ+गम् °इ II, 2, 19 (Hem. IV, 166, H. पलटना to turn over पतित टि.)
 पलोद्विय-प्रलोटित IV, 7, 16.
 पलोय-प्र+लोक् °मि VII, 4, 13.
 पलोयण-प्रलोकन II, 4, 2.
 पल्ल-पल्य (a measure of time) IX, 18, 9.
 *पल्लट्ट-परि+अस्, °द्विबि II, 6, 3. (Hem. IV, 200, H. पलटना to turn).
 *पल्लट्टिअ-पर्यस्त VI, 8, 1.
 पल्लक-पल्यद् II, 7, 4 (Hem. II, 68, H. पल्लग).
 पवज्जिअ-प्रवादित II, 9, 5 (H. वज्जाना :o produce musical sound).
 पवट्टण-प्रवर्तन VI, 11, 11.
 पवट्ट-प्रकोष्ठ III, 4, 8 (Hem. I, 156.)
 पवद्-प्र+वृष्, °इ III, 2, 4.
 पवद्विअ, °य-प्रवृद् II, 8, 7; III, 13, 14.

पञ्चजवेड-पञ्चवेग, पु. VIII, 12, 13.
 पञ्चज-पञ्च VI, 7, 8.
 पञ्चस-प्र+इत्, °इ VII, 3, 4.
 पञ्चयज-पञ्चजन VI, 5, 4.
 पञ्चर-पञ्च I, 14, 7; VI, 9, 6.
 पञ्चरथ-पञ्च+अर्थ III, 1, 16.
 पञ्चल-पञ्चल I, 11, 7.
 पञ्चहंत-पञ्चहत् VII, 3, 1.
 पञ्चव-पञ्च IX, 18, 10; IX, 21, 28.
 पञ्चास-पञ्चास I, 4, 5.
 पञ्चिडल-प्र+विपुल I, 1, 12; I, 6, 1, III, 4, 13.
 पञ्चिणविभ-प्र+ज्ञापित I, 2, 10.
 पञ्चित-पञ्च IX, 7, 8.
 पञ्चित्यर-प्र+विस्तर III, 14, 6.
 पञ्चियंम-प्र+वि+कृम्, °इ IX, 15, 1.
 पञ्चिरइय-प्र+वि+रचित III, 11, 11.
 पञ्चिलंबिय-प्र+वि+लम्बित V, 4, 20.
 पञ्चीज-पञ्चीज V, 7, 10.
 पञ्चु-प्र+वच् (कर्मणि) °इ III, 6, 14.
 पञ्चुहि-प्र+इदि III, 6, 9.
 पञ्चुत्त-प्र+उत्त I, 8, 9; VII, 4, 12.
 पञ्च-पञ्च IV, 2, 16.
 पञ्चइय-प्रमावित IX, 24, 1.
 पञ्चजा-प्रमज्जा VI, 15, 2.
 °पञ्चस-प्रसक्त II, 6, 17.
 पञ्चस्थ-प्रशस्त I, 8, 8; II, 11, 3; IX, 21, 29.
 पञ्चमिज्ज-प्र + शम् (कर्मणि) °इ IV, 9, 13.
 पञ्चर-प्र + च्, °इ III, 12, 8.
 पञ्चर-प्रस I, 3, 6; I, 11, 7.
 पञ्चरत्त-प्रसरत्त I, 3, 5; I, 8, 1; II, 8, 3.
 पञ्चरिभ, °य-प्रसत्त II, 9, 5; III, 17, 7; VI, 4, 11.
 पञ्चंग-प्रसङ्ग I, 7, 6.
 पञ्चाभ, °य-प्रसाद II, 6, 10; VI, 12, 13; VI, 17, 9.

पञ्चाहण-प्रसाधन (शब्द) V, 4, 28.
 पञ्चाहिभ-प्रसाधित I, 15, 9; V, 12, 8.
 पञ्चियड-प्रसीदतु I, 1, 10.
 पञ्चु-पञ्च IX, 9, 4.
 पञ्चुत्त-प्रसुप्त II, 7, 4.
 पञ्च-पञ्चि I, 6, 10; I, 10, 13; V, 2, 14.
 °पञ्च-प्रमा II, 5, 13.
 पञ्चण-प्र+हन् °भि III, 15, 1; °णिवि VI, 7, 10.
 पञ्चथ-प्रमा + थ (व्याकुल, टि.) IX, 18, 12.
 पञ्चर-प्रहर I, 11, 1.
 पञ्चर-प्र + ह्, °इ VII, 3, 4.
 पञ्चरण-प्रहरण II, 2, 4; III, 1, 6.
 पञ्चरत्त-प्रहरत् VII, 14, 10.
 पञ्चवत्त-प्रभावत् VI, 4, 10.
 पञ्चसिय-प्रहसित VIII, 2, 7.
 पञ्चतर-पयान्तर II, 5, 10.
 पञ्हा-प्रमा II, 11, 8; IX, 17, 22.
 पञ्हाण-प्रधान I, 17, 9; IV, 12, 4; V, 2, 11.
 पञ्हार-प्रहार VII, 7, 9.
 पञ्हाव-प्रभाव II, 3, 11.
 पञ्हिय, °अ-पथिक I, 6, 10; IV, 12, 12; VIII, 2, 1.
 पञ्हिट्ट-प्रहट्ट II, 5, 8.
 पञ्हिल-प्रथम I, 5, 8 (H. पञ्हिला).
 पञ्हिलारअ-प्रथम तर I, 6, 1 (M. पञ्हिलाळ्).
 पञ्हु-प्रभु I, 4, 3; I, 11, 2; I, 15, 11; V, 10, 13.
 पञ्हुत्तण-प्रभुत्व IX, 2, 3.
 पञ्हुपुरड-प्रभु + पुरतः VII, 6, 3.
 पञ्कअ-पञ्कज I, 2, 10.
 *पञ्गुर-प्रा + इ, °इ I, 7, 4 (Hem.I, 175. old M. पांगुरणें, mod. M. पांवरणें).
 पञ्गुल-पङ्गु + ल (स्वार्ये) IV, 4, 2.
 पञ्चत्त-पञ्चत्व VIII, 15, 5.
 पञ्चत्थिकाय-पञ्च + अस्तिकाय (tech. term; see Notes) I, 12, 2.
 पञ्चविह-पञ्च + विह VI, 3, 7.

पंचसुयंविणि-पञ्चसुयगन्धिनी, स्त्री, III, 5, 4;
III, 7, 16.
पंचायार-पञ्च + आचार IV, 1, 14.
पंचासव-पञ्च+आश्रव(tech.term;see Notes)
IX, 24, 14.
पंचुंबर-पञ्च + उदुम्बर IV, 2, 11.
पंजलि-प्राञ्जलि V, 1, 14.
पंङिअ-पण्डित III, 1, 4.
पंङिराअ-पण्डिराज, पु. VIII, 2, 3.
पंङीसर-पाण्डय + ईश्वर IX, 1, 3.
पंङव-पाण्डव VIII, 15, 1.
पंङुर-पाण्डुर I, 13, 10; VII, 1, 13.
पंङुसुय-पाण्डुसुत VIII, 15, 4.
पंति-पङ्क्ति VII, 10, 5.
पंथ-पथिन् II, 2, 1.
पंथिय-पथिक I, 6, 9.
*पाइक-पदाति IV, 14, 5. (Hem. II, 138)
पाअ-पाप VI, 5, 6; IX, 10, 8.
पाउम्भड-पापेद्भट IX, 9, 4.
पाउस-प्राहू IX, 3, 5. (Hem. I. 19; 31;
131; M. पाउस rain.)
पाड-पातय् °डंति V, 5, 5.
पाडल-पाटल (हंस) VII, 11, 9. (D.
VI, 46).
पाडलिउत्त-पाटलिपुत्र, न. IV, 6, 5.
पडिआ-पातित VII, 7, 12.
पाढय-पाठक IX, 12, 7.
पाण-प्राण I, 1, 7; III, 6, 7; VII, 11, 6.
पाणपिय-प्राणप्रिया I, 18, 10.
पाणिय, °अ-पानीय I, 6, 6; III, 8, 10;
IX, 6, 1.
पाणेस-प्राणेश VII, 11, 14.
पाय-पाद V, 8, 11.
पाय-पात IV, 9, 13.
पायग्मा-पादाग्र III, 7, 9.
पायड-प्रकट III, 5, 4.
पायडिय-प्रकटित I, 1, 10.

पायपुट्टि-पाद+पुट्टि III, 4, 8.
पायराअ-पाद+राग VI, 13, 19.
पावार-प्राकार I, 7, 4; II, 11, 10.
पारङ्ग-प्रारब्ध III, 8, 4.
पारद्विअ-पापद्वि+क IV, 4, 3. (Hem. I,
235. H. M. पारधी)
पारय-पारद (Mercury) VII, 9, 5.
पारंभ-प्रारम्भ IX, 2, 5.
पारंभिअ-प्रारब्ध I. 16, 2.
पारोह-प्ररोह I, 13, 7; VI, 15, 8.
पालिद्वय-पालिष्वज IX, 23, 7.
पाव-पाप II, 6, 17; IX, 9, 4.
पाव-प्र+आप्, °इ IV, 2, 20.
पावासिअ-प्रावासिक VIII, 2, 2.
पाविट्ट-पापिष्ठ IV, 2 13; VII, 13, 5.
पाविय-प्राप्त VII, 10, 7.
पास-पाश I, 17, 12; III, 13, 10.
पास-पार्श्व I, 10, 10; II, 1, 13; IX, 17, 6.
पासाय-प्रासाद III, 1, 9.
पासिअ-पाशित (पाशेन बद्ध) IX, 9, 9.
पाहुड-प्राभृत (उपायन) I, 16, 4.
पाहुणअ-प्राघूर्णक VII, 4, 12; VII, 8, 9.
H. पाहुना guest).
पिअ, °य-प्रिय I, 10, 10; II, 1, 6; VI, 10,
13.
पिउ-पितृ II, 14, 11; VI, 17, 2; VIII,
13, 1.
पिउपुर-पितृ + पुर IV, 12, 11. (Hem. I,
134.)
पिक-पक्क I, 6, 5; VI, 8, 10. (Hem. I,
47.)
पिच्च-जल टि. V, 10, 22. (Prob. from
पिच्च-पेय, पिच्च-जल D VI, 46).
पिच्छ-प्र+ईक्ष्, °च्छि I, 18, 1.
पिच्च-तत्सम. VII, 7, 7.
पिय-पा (पिब्) °इ I, 7, 5; °एही IX, 17, 26.
पियरविहि-पितृविधि IX, 9, 7.

पियवम्-प्रियवर्मन्, पु. IV, 6, 11; V, 5, 14.

पियवाय-प्रिय+वाक् V, 2, 8.

पियंत-पिबत् IX, 9, 2.

पिया-पिता IX, 17, 27.

पियारभ-प्रियतर III, 13, 9; VII. 11, 6.
(H. प्यारा)

पियारिसि-प्रेम करोषि IX, 17, 28. (Verb
from प्यार)

*पिल्ह-डिम्भ V, 8, 13 (H. पिह्ला; पिल्ह लघु-
पक्षिरूप, D. VI, 46.)

पिव-इव VI, 9, 5. (See notes)

पिसुण-पिशुन III, 2, 2; VII, 6, 3; IX,
25, 4.

पिसुणस्त-पिशुनत्व III, 15, 15.

पिसुणिम-पिशुनित (सूचित) IV, 8, 5; VII,
12, 1.

*पिसल्ल-पिशाच I, 2, 10; IX, 7, 10. (Hem.
I, 193.)

पिहिय-प्रेषित I, 17, 1.

पिहिय-पिहित II, 2, 18; II, 10, 4; VII, 6, 14.

पिहियासव-पिहिताभव, पु. II, 3, 22; II, 7,
1; IX, 4, 2.

पिह्-पृथु II, 11, 10. (lengthened for
metre)

पिह्-पिच्छ II, 1, 8.

पिजरिय-पिजरित I, 6, 4.

पीई-प्रीति III, 8, 2.

पीढ-पीठ VIII, 5, 15 (Hem. I, 106; H.
पीठा)

पीण-प्री, °इ V, 9, 2.

पीणत्थणि-पीनस्तनी X, 15, 8.

पीणिय-प्रीति III, 12, 11.

पीय पीत I, 13, 10; VII, 7, 7.

पील-पीड्, °लति V, 5, 4.

पीलु-तत्सम (गज) II, 3, 5; III, 16, 15;
VII, 2, 6 (Pers. फील)

* पुकारन्ति-पूत् इति शब्द कृत्वा आह्वयन्ति V, 3,
2; VIII, 9, 5 (H. पुकारना)

* पुकार-पूकार V, 12, 1; VIII, 11, 11.
(H. पुकार)

पुगल-पुद्गल (body or matter) 1, 12, 8;
IX, 10, 6.

पुच्छिअ, °य-पृष्ट I, 12, 12; III, 11, 12.

पुजिय-पूजित II, 6, 20. ,

पुट्टि-पुष्टि I, 4, 4; VII, 3, 9.

पुणु-पुनर् I, 16, 2.

पुण्ण-पुण्य I, 2, 6; IV, 3, 13; V, 7, 3.

पुण्णाय-पुण्णाग (पुण्यविशेष) V, 7, 3.

पुण्णाहिअ-पुण्याधिक II, 8, 9 (compare
देयाहिअ)

पुत्त-पुत्र I, 2, 1.

पुप्फ-पुष्प I, 18, 11; III, 1, 8.

पुप्फयंत-पुष्पदन्त (Author) I, 2, 5; I,
5, 2, etc.

पुप्फवद्-पुष्पवती VIII, 1, 7.

पुरउ-पुरस् III, 17, 11; VII, 6, 3.

पुरणाह-पुर+नाथ V, 10, 1.

पुरवेस-पुर+वेद्या V, 1, 7.

पुरंधि-पुरन्धी I, 18, 2; VI, *2, 9.

पुरिस-पुरुष I, 11, 9 (Hem. I, 111.)

पुलहअ-पुलकित IX, 19, 16.

पुव्व-पूर्व (Divisions of Jain Scriptures;
see notes) I, 12, 7.

पुव्विल्ल-पूर्व + इल्ल (मत्वर्थे) I, 1, 9.

पुसिअ-सृष्ट II, 8, 1 (सृष्ट, Hem. IV, 105.

पुहह, °ई-पृथ्वी II, 8, 10; IX, 6, 1.

पुहवह-पृथ्वी + पति III, 16, 14; (Phon-
etic decay)

पुहविदेवि-पृथ्वीदेवी, स्त्री, various forms,

I, 15, 10; II, 15, 14; III, 8, 14;
IX, 24, 2.

पुंजलिय-पुंजित VII, 3, 2.

पुंजिय-पुंजित II, 9, 6.

पुंर-पाण्डुर IX, 1, 3.
 पुंर्रीय-पुंर्रीय (उत्र) IX, 1, 3.
 पुंरवखण-पुंरवर्धन, न. VI, 11, 3.
 पुंर-पाण्डु VI, 12, 12.
 पुंर-पुंर + इक्षु I, 6, 11, (a variety of sugar cane. H. पोंडा)
 पूया-पूजा I, 10, 3; IX, 17, 3.
 पेक्ख-प्र+ईक्ष्, ° क्खु III, 9, 4; VII, 6, 4;
 ° क्खेसहि II, 4, 4; ° क्खेपिणु, ° विस्सवि
 I, 9, 10; V, 3, 2.
 पेक्खण-प्रेक्षण IX, 20, 14.
 पेम्म-प्रेमन् V, 8, 9.
 पेम्मन्ध-प्रेमान्ध IX, 15, 3.
 पेम्माइरुक्ख-प्रेम्णः आदिश्रुतः I, 18, 7.
 पेर-प्र+ईर, ° इ VI, 10, 12; IX, 6, 8.
 पेरिअ-प्रेरित III, 11, 4.
 पेल्ल-प्र+ईल्, ° इ III, 17, 14; IV, 15, 1;
 ळिवि IV, 7, 16; ° ळेपिणु IX, 25, 14.
 (क्षिप् Hem. IV, 143; H. पेलना to push)
 पेल्ण-प्रेरण or क्षेपण V, 4, 11.
 पेल्हिअ-प्रेरित or क्षित III, 9, 17.
 पेस-प्रेष्य, ° हि I, 16, 8.
 पेसण-प्रेषण III, 7, 14; VI, 2, 9; VI, 5, 8.
 पेसिअ-प्रेषित (or प्रेष्य abs.) III, 11, 9.
 पेसुण-पैशुन्य VI, 10, 10.
 पेडुणवंत- (1) पक्षवत (2) प्रेषणवत VII,
 14, 2.
 पोट्टल-भार IX, 17, 46; (H. M. पोटली)
 पोत्थ-पुस्तक IX, 21, 26. (H. M. पोथी)
 पोम-पद्य I, 1, 9; II, 11, 8.
 *पोमाइय-प्रशंसित, टि. VI, 10, 7. prob.
 denom. from पद्य. See जस and भविस.)
 पोमाणण-पद्मानन III, 16, 14.
 पोमिणि-पद्मिनी I, 3, 4; VIII, 12, 4.
 पोमिणिणेत-पद्मिनी+सूर्य III, 16, 14.
 पोरिस-पौरव VIII, 13, 10. (from पुरिस)
 पोस-पोष्य, ° इ IX, 8, 1.

पोसह-प्रोषध IV, 2, 16; IX, 21, 42.

फ

फग्गुण-फाल्गुण IX, 16, 11.
 फर-स्फार (आयुधविशेष) IV, 14, 6; V, 5, 2.
 फरस-परुष IX, 20, 8. (Hem. I, 232.)
 फरसत्तण-परुषत्व III, 3, 16.
 फलिह-स्फटिक I, 14, 2; V, 11, 2; VI, 10,
 6. (Hem. I, 186)
 फंस-स्पर्श V, 11, 5.
 फार-स्फार IX, 17, 11.
 *फिट्ट-भ्रंश, ° इ VI, 11, 2. (Hem. IV,
 173)
 फुट्ट-भ्रंश ° इ II, 2, 20; ° इ VIII, 3, 10.
 (Hem. IV, 173, from स्फुट्ट H. फूटना
 M. फुट्ठे to break)
 फुड-स्फुट or स्पष्ट II, 3, 20; IX, 7, 12;
 (Hem. IV, 258.)
 फुडिय स्फुटित or स्पष्ट IV, 10, 8.
 फुरण-स्फुरण VII, 8, 9.
 फुरंत-स्फुरत VII, 10, 5; IX, 17, 22.
 फुरिय-स्फुरित II, 2, 4; III, 9, 18; VI,
 14, 9.
 फुरिउट्टुड-स्फुरित+भोष्टपुट IV, 8, 12.
 *फुस-मृज्, ° इ II, 12, 10; (Hem. IV,
 105; prob. from स्पृश्)
 *फेड-स्फोटय्, ° हि V, 3, 11; ° ळिवि VII,
 10, 1. (Dr. Gune regards it as causal
 of फिट्ट and suggests स्फेद् as its Sans-
 krit equivalent, See भविस; H. फेडना,
 फोडना M. फेड्ठे)
 *फेडिअ-स्फोटित I, 18, 18.

ब

*बहट्ट-उपविष्ट I, 12, 1; IX, 23, 2. (Hem.
 IV, 444 ex. H. बैठना to sit)

बउल-बकुल (पुष्पविशेष) IX, 18, 15.
 बज्ज-बन्ध (कर्मणि) °इ VI, 16, 17; IX, 9, 1.
 बज्जभन्तर-बाह्यः अभ्यन्तर IX, 4, 9.
 *बत्तीस-द्वाविंशत् IX, 20, 16. (H. बत्तीस)
 बछायर-बद्ध+आदर IX, 8, 2.
 *बप्प-पितृ I, 18, 5; III, 6, 2; IV, 8, 15; IV, 13, 11; VI, 8, 12; VIII, 6, 4. (H. M. बाप G. बापु)
 बलह-बलीवर्द IV, 12, 10; IX, 7, 7. (H. बैल)
 बलालअ-बल+आलय III, 4, 4.
 बलिय-बलिन् VII, 4, 9.
 बलिवंड-बलवत् I, 6, 14; V, 3, 12. VIII, 3, 2. (See. भविस.)
 बहत्थ-बहिः+स्थ IX, 16, 9.
 बहिणि-भगिनी VII, 15, 2 (H. बहिन)
 बहिरिअ-बाधिरित III, 8, 1; V, 12, 1. (H. बहिरा deaf)
 बहिरंध-बधिर+अंध IV, 4, 2.
 बंदीहर-बन्दिगृह V, 2, 16.
 बंध-बन्ध, °धति V, 5, 3.
 बंभ-ब्रह्मन् VII, 10, 9; IX, 6, 1.
 बंभण-ब्राह्मण III, 14, 4; IX, 22, 7.
 बंभणचार-ब्रह्मचर्य IX, 9, 9.
 बार-द्वार V, 12, 10. (Hem. I, 79; II, 79, G. बारणु)
 *बारह-द्वादश I, 12, 7; VI, 2, 7; IX, 18, 2. (Hem. I, 219, H. M. बारा, बारह)
 बावीसअ-द्वाविंशतितम VI, 5, 11 (H. बावीस बाहस)
 बाह-बाधा III, 15, 9.
 बाहिर-बाहिर III, 2, 6 (H. बाहर)
 बिणिज-द्वि III, 6, 7 (Hem. III, 120)
 बीय-द्वितीय I, 5, 8 (Hem. II, 79 बीओ; G. बीयो)
 बुक्क-भाषाविशेष VIII, 6, 13 (गर्जेबुक्क. Hem. IV, 98)

बुज्ज-बुध्, °इ III, 15, 5. (Hem. IV, 217)
 बुज्जिअ-बुध् + क II, 6, 10.
 बुज्जिऊण-बुध् + क्त्वा VI, 13, 12.
 बुज्जिर-बुध् + इर (ताच्छील्ये) IV, 2, 14.
 बुद्धिमेह-बुद्धिमेघा, स्त्री, VIII, 12, 6.
 बुह-बुध III, 4, 7; III, 5, 10.
 *बोक्कड-छान (Goat) VII, 2, 4, (D. VI, 96. M. बोक्कड; H. बकरा)
 *बोल्लाव-कथ् + णिच्, °इ II, 12, 9, (Hem. IV, 2; H. बुलाना to call)
 *बोल्लाविअ-कथ् + णिच् + क III, 18, 7.
 *बोल्लिअ-कथित I, 13, 1; II, 4, 1; III, 5, 9; IV, 8, 8.
 *बोल्लिज्ज-कथ् (कर्मणि) °इ III, 10, 6.
 बोहिलाह-बोधि + नाम IX, 14, 12.
 बोही-बोधि II, 3, 20 (lengthened for metre)

भ

भअ-भय III, 10, 14.
 भइणी-भगिनी VIII, 5, 14.
 भइय-भय or भीति VI, 12, 9.
 भउहा-भू I, 17, 15; III, 10, 10. (H. भौह; M. भंवई)
 भक्ख-भक्ष्, °इ IV, 2, 19.
 भक्खिअ-भक्षित VI, 4, 12.
 भक्खिज्ज-भक्ष् (कर्मणि) °इ VII, 2, 8.
 भग्गा-भग्न V, 11, 9; VII, 3, 1.
 भज्ज-भार्या IX, 23, 11.
 भज्जंत-भज्यमान IV, 15, 4.
 भज्जिऊण-भज् + क्त्वा IV, 15, 4.
 भड-भट IV, 9, 1; VI, 12, 8. (Hem. I, 195)
 भडारा-भटारक III, 7, 5; III, 8, 14; V, 6, 9.
 भणिअ-भणित I, 3, 18.
 भत्त-भक्त I, 2, 8; III, 4, 5.
 भत्त-भक्त (boiled rice) VIII, 2, 6 (H. भात)

भेत्तार-भर्तृ V, 12, 1.
 भेत्ता-भक्ता II, 10, 8.
 भद्र-भद्र IV, 1, 5; V, 2, 9; IV, 8, 7.
 भद्रिय-भद्रित VI, 12, 8.
 भद्र-भद्र, °इ II, 9, 12; °भेष्णिणु V, 2, 5.
 भद्रंत-भद्रत I, 10, 10; III, 11, 1; V, 11, 4.
 भद्रिय-भद्रित I, 10, 13; VII, 2, 1.
 भद्र-भद्र II, 14, 4.
 भद्रयंत-भगवत् II, 3, 22.
 भद्र-भरत, पु. I, 3, 8.
 भद्र-भरत (चक्रवर्ती) IV, 4, 13.
 भद्रहस्त-भरतक्षेत्र I, 6, 3; I, 13, 3.
 भद्रिय-भृत VII, 1, 11.
 *भल्ल-भद्र III, 9, 16; III, 13, 16; V, 4, 18. (H, भला good)
 *भल्लार-भद्र + तर III, 13, 8.
 भल्लि-Fem. of भल्ल (spear) I, 15, 2. (Hem. IV, 330; भविस.)
 भवणुल्ल-भवन + उल्ल (स्वार्थे) V, 12, 7.
 भव्य भव्य I, 2, 7.
 भविष्य, °य-भव्य IX, 2, 2; IX, 20, 17.
 भविसि भवित्री (भवितव्यता) VIII, 14, 4.
 भवियव्य-भवितव्य IV, 5, 5.
 भवीभ-भव्य IX, 21, 7. (lengthened for metre)
 भवीयण-भव्य+जन IX, 21, 1.
 भसल-भ्रमर I, 10, 13 (Hem. I, 244.)
 *भंड-भुष्ट, °मि IV, 8, 17 (M. भांडणे)
 *भंडण-कलह IV, 8, 9; V, 4, 8 (1. VI, 101)
 भंति-भ्रान्ति I, 4, 2; VI, 11, 2.
 *भाभ-भाग VIII, 3, 10.
 भाद्र-भ्रातृ VIII, 5, 1 (H. G. भाई).
 भाद्रणेभ-भानिनेय VII, 8, 12; VIII, 12, 13.
 भाड-भ्रातृ IV, 11, 12 (M. भाऊ).
 भाणिभ, °य-भणित II, 6, 1; IX, 6, 2 (lengthened for metre)

भामिर-भ्रम् + णिच् + इर (ताच्छीत्ये) IV, 10, 13.
 भायण-भाजन I, 10, 3; I, 18, 10.
 भायर-भ्रातृ IV, 6, 10; VII, 11, 2.
 भाव-भावय् °इ I, 17, 3; °हि I, 4, 11. (Hem. IV, 420 ex.)
 भावण-भावना IX, 4, 9.
 भाविज्ज-भावय् (कर्मणि) °इ III, 3, 4.
 भाविदिय-भावेन्द्रिय IX, 11, 11.
 भास-भाषा I, 1, 6.
 भासिर-भाष् + इर (ताच्छीत्ये) III, 14, 2; IV, 2, 5.
 भिउडि-भुकुटि V, 4, 1. (Hem. I, 110.)
 भिष्ट-भृत्य I, 16, 9; VIII, 11, 2.
 भिष्ट-भृत्यत्व IV, 5, 4.
 भिष्टतण-भृत्यत्व VII, 3, 10.
 भिज्ज-भिद् (कर्मणि) °इ IX, 15, 2.
 *भिड-आक्रम्, °इ VI, 14, 4. (H. भिडना, M. भिडणे, G. भिडवुं)
 *भिडिअ-आक्रान्तवत् III, 17, 8; V, 5, 13.
 *भिडंत-युद्ध VII, 4, 13. (H. भिडन्त fight).
 भिस-विस II, 11 12 (Acc. to Var. II, 38; Hem. I, 238; व of विस is not changed to भ.)
 भीमबल-पु. VI, 11, 6.
 भीमासुर-पु. V, 12, 2.
 भीयर-भीकर (भयंकर) II, 7, 6.
 भीस-भी+सत् (स्वार्थे) °हि III, 7, 11.
 भीसावणिया-भेषणिका (विद्यानाम) VI, 6, 9.
 भीसावण-भेषण II, 4, 6; III, 14, 8.
 भुअ, °य-भुज I, 17, 12; II, 7, 2; IV, 6, 14; VI, 15, 8.
 भुअण-भुवन I, 5, 7; VIII, 3, 10.
 भुअंग-भुजङ्ग III, 1, 1.
 *भुकिअ-भषित VII, 2, 10. (Hem. IV, 186, H. भूकना bark or bray).

भुक्ख-बुभुक्षा I, 11, 10 (H. भूख; M. भूक.)
 भुत्त-भुक् V, 2, 4; VI, 9, 9.
 भुत्ति-भुक्ति IX, 2, 8.
 भुयण-भुवन IX, 5, 5.
 भुयंग-भुजङ्ग IX, 22 8.
 *भुल्ल-वृष्ट IX, 19, 2. (Hem. IV, 177,
 H. भूलना to forget or miss).
 भुंज-भुज्, °हिति IV, 5, 4.
 भूभाय-भू+भाग VII, 8, 10.
 भूमितिलय-°क, न. VIII, 11, 13.
 भूय-भूत IX, 10, 12; IX, 11, 3.
 भूयगाम-भूत+ग्राम (जीवत्समूह) III, 15, 8.
 °भूवय-भूत+क (स्वार्थे) VI, 16, 1.
 भूस्तण-भूषण I, 16, 4.
 भूस्तिअ-भूषित I, 7, 7.
 भेय-भेद I, 12, 5; III, 6, 4; IX, 17,
 32.
 भेरि-भेरी (वाद्यविशेष) I, 9, 4; VIII, 6, 13.
 *भेदंङ्क-चित्रक (द्वीपिन्) IV, 10, 13; VII,
 7, 5 (D. VI, 108.)
 भेस्तिअ-भेषित VII, 7, 1.
 भोअ,°य-भोग IV, 3, 8; VI, 5, 7.
 भोइ-भोगिन् VIII, 2, 4.
 भोइणि-भोगिनी IV, 6, 7; VIII, 2, 4.
 भोज्ज-भोज्य IV, 2, 9; IX, 17, 38.
 भोयण-भोजन I, 18, 5; V, 2, 4.
 भोयमाण-भुज्जत IX, 18, 10.
 भोयरइ-भोग+रति I, 11, 10.
 भोयराअ-भोग+राग I, 10, 8.
 भोयंतराअ-भोग+अन्तराय I, 18, 8.

म

म, मं-मा III, 7, 10; III, 7, 11.
 मअ-मद् III, 3, 14; VI, 5, 11.
 मइ-मति I, 3, 6; III, 2, 14.
 मइय-मृदित (मलिन, टि.) VII, 7, 8.

मइरा-मदिरा IV, 2, 19; IX, 7, 4.
 मइलिज्ज-मलिनीकृ (कर्मणि), °इ VII, 9, 8.
 मइलिय-मलिनित IV, 8, 8; IX, 12, 12.
 मइवंत-मतिमत् V, 3, 7; IX, 12, 5.
 मई-मति VIII, 13, 13. (lengthened for
 metre).
 मईय-मदीय VI, 13, 6.
 मउ-मृदु II, 11, 11,
 मउङ्क-मुकुट I, 8, 9; I, 11, 5; IX, 18, 8.
 (Hem. I, 107).
 मउब्भङ्क-मदोद्भट VII, 9, 7.
 मउलिय-मुकुलित II, 7, 4; III, 4, 15.
 (Hem. I, 107).
 मऊर-मयूर IX, 23, 7.
 मगहदेस्स-मगधदेश I, 6, 4; I, 13, 4.
 मग्ग-मार्ग I, 1, 7; IV, 1, 14.
 मग्ग-मार्गय्, °इ III, 6, 12; VII, 2, 3.
 (H. मांगना to ask for).
 मग्गण-मार्गेण IX, 2, 6 (H. मांगना a
 beggar).
 मग्गंत-मार्गमाण IV, 4, 3; VIII, 12, 14.
 मग्गिअ-मार्गित III, 16, 13.
 मच्छुर-मत्सर IV, 10, 3; V, 4, 14.
 मज्ज-मद्य III, 3, 16; IV, 2, 10; IX,
 9, 6.
 मज्ज-मस्ज्, °मि III, 10, 12.
 मज्जण-मार्जेन or मज्जन (bath) V, 2, 3.
 मज्जार-मार्जार V, 8, 13.
 मज्झ-मध्य I, 5, 7; I, 6, 2.
 मज्झ-मम II, 3, 19.
 मज्झण्ण-मध्याह् VIII, 11, 3; IX, 20, 20.
 (Hem. II, 84).
 मज्झत्थ-मध्यस्थ III, 3, 15.
 मज्झिम-मध्यम I, 5, 11; IV, 3, 6, IX,
 20, 2.
 महिय-मृत्तिका IX, 9, 11 (Hem. II, 29;
 H. मही).

*मडहुल-लघु + उल्ल (स्वार्ये) III, 4, 12.
 (D. VI, 117. लहुमि मडहं)
 *मडह-पत्नी IX, 16, 2. (see मविस.)
 मण-मनः VI, 10, 12.
 मणहर-मनोहर I, 6, 12 (Hem. I, 156).
 मणिगिय मनः + इज्जित II, 6, 10.
 मणु-मनाक् IX, 8, 7.
 मणुय-मनुज II, 2, 12; III, 2, 16; VII, 15, 9.
 मणोज्ज-मनोज्ज IX, 21, 38.
 मणोरम-मनोरमा, स्त्री, VIII, 12, 3.
 मणोरहगर-मनोरथ + कार III, 13, 9.
 मणोहरि-मनोहरी, स्त्री, III, 6, 2.
 मणोहिराम-मनोभिराम I, 1, 10.
 मणखेड-मान्यखेट, न. I, 1, 12.
 मण्ण-मन, °ण्णति II, 4, 5; °ण्णिवि III, 9, 16.
 मण्णिअ, °थ-मत I, 2, 7; I, 12, 7; VI, 3, 9.
 मत्ता-मात्रा V, 2, 4; VI, 9, 5.
 मत्थय-मस्तक II, 12, 8; IX, 18, 11 (H. माथा).
 महण-मर्दन III, 6, 12; IV, 7, 11; VIII, 3, 11.
 महल-मर्दल (मुरज, बाद्यविशेष) I, 18, 5; II, 14, 12; IV, 10, 8 (D. VI, 119 com. M. मांदल).
 मय-मृत I, 17, 15,
 मय-मृग V, 2, 10.
 मय-मद VIII, 1, 9; IX, 7, 9.
 मय-मम VI, 18, 19.
 मयउल-मृगकुल I, 12, 10.
 मयगल-मदगल (गज) II, 1, 3; III, 9, 17 (Pai. 9).
 मयच्छि-मृगाक्षी I, 17, 2; III, 9, 10.
 मयण-मदन I, 15, 1; III, 6, 6.
 मयणहण-मदन + दहन (शिव) IX, 7, 4.
 मयणमंजूस-मदनमञ्जूषा, स्त्री, IX, 1, 11.

मयणलील-मदनलीला, स्त्री, VIII, 12, 4.
 मयणवियार-मदन + विदारक IV, 5, 14.
 मयणावज्जिय-मदनावर्जित IX, 12, 6.
 मयणाहि-मृगनाभि (कस्तूरी) VII, 5, 9.
 मयणिज्जर-मद+निर्झर III, 9, 15.
 मयणिम्मह-मद+निर्मथ IX, 15, 6.
 मयपउर-मद+प्रचुर VI, 2, 1.
 मयमह-मद+मथन III, 10, 1.
 मयर-मकर II, 7, 6.
 मयरद्धय-मकरध्वज III, 3, 15; III, 15, 7.
 मयरहर-मकर+गृह (समुद्र) I, 11, 4.
 मयलंछण-मृग+लाञ्छन (चन्द्र) III, 12, 5; IV, 8, 8.
 मयवाह-मृग+व्याध IX, 20, 15.
 मयविमलिका-मदविहलिका (विद्यानाम) VI, 6, 20.
 मयंग-मातङ्ग VII, 5, 7.
 मर-मृ, °इ II, 6, 5; °इ IV, 9, 9.
 मरगय-मरकत (मणि) I, 6, 12; I, 14, 2.
 *मरट्ट-गर्भ VII, 7, 6. (D. VI, 120),
 *मल-मृद् °इ IV, 15, 1. (Hem. IV, 126; H. मलना to rub)
 मलयासुंदरि-स्त्री, VIII, 2, 4.
 *मलिय-मृदित IV, 10, 6; VIII, 15, 4.
 मल्ल-माल्य IX, 20, 13 (Pai. 350)
 मल्लय-मल्लक (शराव) I, 5, 8. (D. VI, 145)
 मह-मह, काङ्क्ष, °इ I, 10, 8. (Hem. IV, 192.)
 मह-मथ, °इ I, 10, 8; VIII, 7, 8.
 महएवि-महादेवी V, 11, 12.
 महग्गे-मम+अग्गे (?) VI, 13, 18.
 महग्घ-महार्घ or महार्ह IV, 7, 6.
 महग्घयर-महार्घ+तर I, 3, 14.
 महण-मथन V, 10, 23.
 महत्थ+महार्थ VI, 15, 3.
 महरक्ख-महारक्ष, पु. VIII, 12, 2; VIII, 16, 10.

महंत-महत (मंत्रिन्) I, 3, 2; I, 16, 6. (H.

महन्त)

महंत-महत 1, 2, 2.

महाइय महात्मन् V, 12, 11 (भविष).

महाबल-पु VI, 12, 4.

महाभीम-पु. VI, 12, 2.

महारथ-मदीय V, 3, 13; VII, 6, 4.

(Hem. IV, 434; Mar. म्दारा H.
इमारा).

महाबाल-महाब्याल, पु IV, 1, 8, VIII, 3,
6; VIII, 10, 1.

महियर-महीचर VII, 14, 8.

महिवह-महीपति I, 9, 6; I, 15, 1.

महिवीढ-मही+पीठ VIII, 2, 1.

महिस-महिष I, 6, 11.

महिसि-महिषी VII, 2, 8.

महिवरिह-महीधर+इन्द्र I, 9, 6.

महीधर-महीधर VI, 2, 1.

महु-Acc.Dat. and Gen. Sing. of अस्मद्-
I, 1, 10; I, 11, 11; I, 15, 11; I, 17, 3.

महु-महु IV, 2, 10.

महुपाण-मधुपान IX, 8, 6.

महुमह-मधु+मयन (विष्णु) VII, 3, 9.

महुयर-मधुकर III, 7, 11.

महुयरोह-मधुकर+ओष VIII, 11, 5.

महुर-मयुरा, न. IV, 6, 4; IV, 15, 15; V,
6, 9.

महुर-दक्षिण मयुरा, न. IX, 1, 2.

महुर-मधुर VI, 10, 12.

महुरकसर-मधुर+अक्षर IV, 2, 5.

महुरण-मधुर IV, 9, 1.

महुलिह-मधुलिह IX, 15, 1.

महोवहि-महोदधि IX, 16, 3.

महोवहि-महोदधि, पु. I, 2, 3.

मंगि-म्री VIII, 12, 5.

मंट-मूक, टि. IV, 4, 2.

मंडउल्ल-मण्डप + उल्ल (स्वार्थे) III, 15, 11.

मंडलगा-मण्डलाग्र (असि) V, 18, 10.

मंडलिअ, °य-मण्डलिक III, 12, 10; VI, 8,
6; VII 4, 5.

मंडलीस-मण्डल + ईश I, 15, 7.

मंडव-मण्डप I, 6, 9.

मंडविअ-मण्डपित VII, 1, 15.

मंडिअ, °य-मण्डित 1, 5, 11; III, 5, 7;
III, 16, 3.

मंत-मन्त्र I, 8, 4; III, 1, 10; IX, 2, 5.

मंतीस-मन्त्रीश IX, 22, 2.

मंथिअ-मथित I, 4, 10; IV, 4, 2.

मंदाइणि-मन्दाकिनी, स्त्री, VIII, 12, 4.

मंदारय-मन्दारक (पुष्पविशेष) I, 10, 6.

मंदोयरि-मन्दोदरी, स्त्री, V, 7, 8.

मंघाय-मान्धातु, पु. V, 2, 15.

मा-particle I, 3, 10; V, 2, 7.

माउहर-मातृगृह II, 14, 11.

माणिक-माणिक्य I, 18, 10.

माणिय-मानित I, 6, 6; V, 7, 1.

माणुसत्त-मानुषत्व IX, 17, 45

माणंत-मान+अन्त IV, 12, 5.

*माम-मातुल VII, 9, 1. (D. VI, 112;
4. मामा.)

मायबण-मातृ+पितृ IX, 18, 17. (see बण)

मायंद-माकन्द (आम्र) 1, 6, 12; II, 1, 9.
(Hem. II, 174; D. VI, 128)

मार-तत्सम (मदन) III, 6, 13.

मारि-मारी (a pastilence) I, 16, 3.

मारेवअ-मृ+णिच् + तव्य III, 15, 4. (Hem.
IV, 438.)

मालइ-मालती, स्त्री, VIII, 12, 9.

मालिणि-मालिनी VIII, 12, 9.

मासुल्ल-मांस + उल्ल (स्वार्थे) VI, 2, 6.

माहअ-माधव (विष्णु) VIII, 4, 13; IX, 3, 8.

माहण्य-माहात्म्य IV, 9, 14. (Hem. I, 33)

मि-अपि I, 1, 7.

मिअ-मित IX, 25, 12.

मिग-मृग III, 3, 16.
 मिगजंगल-मृग+मांस (तत्सम) IX, 9, 5.
 मिगमार-मृग+मार IX, 8, 1.
 मिच्छु-मृत्यु VI, 4, 9.
 मिच्छादंशन-मिथ्यादर्शन IX, 5, 2.
 मिच्छालिंगि-मिथ्या + लिङ्गि IX, 12, 8.
 मिस्त-मित्र III, 3, 15; VII, 11, 17.
 *मिरिक-मत्सरकर, टि. VII, 7, 3. (विरिक्-
 पाटित D. VII, 64; see variant).
 मिलिय-मिलित I, 9, 5; I, 18, 9.
 *मिलिय-मुक्त (रहित) VI, 2, 5. (मेळ-मुक्
 Hem. IV, 91).
 मिस-मिष IX, 9, 7.
 मिहुण-मिथुन VI, 9, 4 (Hem. I, 87).
 मीणइ-मन्यते, or मिमते (?) V, 9, 3.
 मीमंस-मीमांसक IX, 10, 8.
 मुअ, °य-मृत II. 19; VII, 11, 2.
 मुअंत-मुअत् I, 9, 1; VII, 12, 8.
 मुइंग-मृदङ्ग I, 5, 9; VIII, 7, 7.
 मुक-मुक्त II, 12, 4; III, 6, 7; IV, 3, 5.
 मुक्ख-मूर्ख VIII, 1, 7; IX, 22, 9.
 मुक्खुल्लुय-मोक्ष + उद्यत VII, 14, 1.
 मुग्ग-मुद्र (कणविशेष) V, 10, 2. (Var. III,
 1; H. मुंग).
 मुग्गर-मुद्गर V, 4, 3.
 मुब्ब-मुक्, °इ VII, 2, 6.
 मुच्छ-मूर्च्छा VII, 7, 8.
 मुच्छिय-मूर्च्छित VII, 1, 13.
 मुज्झ-मुह, °इ III, 9, 11.
 मुट्टि-मुष्टि VII, 7, 2.
 मुणाल-मृणाल II, 1, 13.
 मुणिगुत्त-मुनिगुत्त, पु. IX, 15, 10; IX,
 16, 1.
 मुणिज्ज-ज्ञा (कर्मणि) °इ III, 3, 7. (Hem.
 IV, 7).
 मुणिणाह-मुनिनाथ VII, 3, 8.
 मुणिय-ज्ञात VII, 1, 16. (Hem. IV, 7).

मुत्ता-मुक्ता II, 8, 10.
 मुत्ताहल-मुक्ताफल V, 11, 3.
 मुद्ध-मुग्ध II, 3, 21; V, 2, 5.
 मुद्धाई-मुग्धादेवी, स्त्री, I, 2, 1; I, 2, 5.
 मुय-मृ °इ II, 4, 13.
 मुय-मुक्, °इ IV, 12, 12; °हि, °सु. I, 3,
 10; III, 3, 13; °यति I, 6, 9; मुएवि abs
 I, 5, 3.
 *मुसुमूर-भञ्ज, °इ, III, 15, 10. (Hem.
 IV, 106).
 *मुसुमूरण-भञ्जन IV, 10, 15.
 मुह-मुख, I, 10, 13; I, 13, 5.
 मुहफेड-मुखस्फोट or *स्फोट VIII, 15, 8.
 (see. फेड).
 मुहरुह-मुखरुह (दंत) III, 15, 14.
 मुहल-मुखर I, 10, 12; VI, 15, 10.
 मुहवड-मुखपट I, 18, 8.
 मुहविधण-मुख+वेधन IX, 25, 3.
 मुहुर-मुखर VI, 15, 6.
 मुहुल्ल-मुख+उल्ल (स्वार्षे) V, 9, 6.
 मुंडिय-मुण्डित VII, 1, 15.
 मूढत्तण-मूढत्त्व IV, 3, 3.
 मेइणी-मेदिनी I, 15, 7; VI, 12, 9.
 *मेट्ट-हस्तिपक IV, 5, 5, (मेट्ट D. VI,
 138).
 मेणइ-मेनकी, स्त्री, VIII, 4, 8.
 *मेत्त-मात्र (प्रत्यय) I, 13, 3. (Hem. I,
 81).
 *मेर-मर्यादा I, 13, 3; IV, 2, 12, (सीमा
 I). VI, 113. M. मेर boundary).
 मेरअ-मदीय VII, 6, 2. (H. मेरा).
 मेलावअ-मेलापक IX, 11, 3.
 *मेल्ह-मुक्, °हि III, 3, 12; °ल्लिबि, VI, 1, 2.
 (Hem. IV, 91).
 *मेल्हअ-मोचक IX, 1, 14.
 *मेल्हत्त-मुञ्जत III, 9, 8.
 *मेल्हवडुं-मोक्षुम् V, 3, 2.

*मेलाव-मोचय्, °हि VIII, 13, 6.
 *मेलाविअंय-मोचित III, 13, 14; VII, 15, 1.
 मेलाविअ-मेलपित (भावे) III, 10, 14.
 मेह-मेघ I, 5, 5.
 मेहउर-मेघपुर, न. VIII, 7, 5.
 मेहउल-मेघकुल I, 1, 12.
 मेहलिय-मेखलिका II, 1, 4; II, 13 1.
 मेहवाल-मेघमाला, स्त्री, VIII, 7, 6.
 मेहवाहन-मेघवाहन, पु. VIII, 7, 5.
 मेहवाह-same as मेहवाहन VIII, 8, 1.
 मेहावि-मेधाविन् III, 1, 2.
 *मोकल्लिअ-मोचित III, 17, 1; IV, 9, 3.
 (M. मोकल्ले to release).
 मोक्ख-मोक्ष II, 3, 19; VII, 6, 6.
 मोड-मोद् (भञ्ज्), °इति V, 5, 5; (H. मोडना to twist).
 मोडण-मोदन III, 14, 7.
 मोडंत-मोदयत् IV, 15, 6.
 मोडिय-मोटित VII, 7, 4.
 मोत्तिय-मोक्तिक I, 7, 7; V, 12, 8. (H. मोती).
 मोत्तिओह-मोक्तिक+ओघ IX, 18, 3.
 मोर-मयूर II, 1, 8. (Hem. I, 171, com. H. मोर).
 मोरपिळ-मयूरपिच्छ V, 10, 20.
 मोहंधार-मोह+अन्धकार IX, 4, 12.

य

य-व III, 4, 5.
 °यल-तल I, 11, 8.
 याणिअ, °य-ज्ञात VII, 2, 4; VII, 8, 8; VIII, 15, 7.
 याणेसि-जानासि IX, 17, 8. (Hem. IV, 292).

र

°रअ-रत II, 7, 3.
 रह-रति I, 15, 2.
 रह-रति, स्त्री, VIII, 12, 8.
 रहदइय-रति+दयित् VII, 4, 1.
 रहपीई-रति+प्रीति III, 8, 2.
 रहय-रचित III, 5, 1.
 रहवह-रतिपति V, 10, 13.
 रहवहरि-रति+वैरिन् (जिन) VIII, 10, 2.
 रई-रत्ता (अनुरक्ता) VI, 5, 8.
 रउह-रौद्र II, 3, 18; IX 7, 7.
 रउरव-रौख (नरक) VI, 4, 14.
 रक्ख-पु. VIII, 2, 12; VIII, 16, 10.
 रक्खण-रक्षण VIII, 16, 12.
 रक्खिय-रक्षित VII, 4, 4.
 रक्खंकर-अस्मकर VIII, 16, 10. (H. राख ashes).
 रज्ज-राज्य III, 14, 13.
 रज्जगह-राज्य + ग्रह VI, 4, 7.
 रज्जेसरि-राजेधरी V, 2, 12.
 रणझणंत-onomatop. IX, 18, 4.
 रणण-अरण्य VI, 16, 15; IX, 25, 11 (Hem. I, 66).
 रत्त-रक्त I, 4, 5; V, 11, 13; VII, 2, 8.
 रत्तत्तण-रक्तत्व III, 10, 7.
 रत्तमाण-रक्तमान IX, 17, 10.
 रत्ति-रात्रि IX, 2, 2.
 रम्म-रम्य III, 6, 8.
 रम्मय-रम्यक (गहननाम) V, 10, 15.
 रय रजस् I, 11, 2; VII, 1, 9.
 रय-रद V, 11, 1.
 रयण-रत्न I, 3, 4; I, 12, 4.
 रयणकोडि-(१) रदनकोटि (२) रत्नकोटि III, 16, 2.
 रयणत्तय-रत्नत्रय IV, 3, 6.
 रयणमाल-रत्नमाला, स्त्री VII, 11, 1.

रयणायर-रत्नाकर I, 3, 4; II, 7, 6.
 रयणि-रजनी V, 2, 3.
 रयणीयर-रजनीचर VI, 7, 8.
 रयय-रजत, प. (कैलाश, विजयार्ध, टि.) VI, 2, 1.
 रयव्यय-रतव्रत VI, 3, 1.
 रयण-रमण VI, 10, 13.
 रयण-रम्य I, 7, 8; VIII, 1, 2 (Hem. IV, 422).
 रवाल-रव + आल (मत्वर्थे) III, 1, 7. (Hem. II, 159).
 रविणंदण-रविनन्दन (यम, शनि or कर्ण) III, 14, 4.
 रवियर-रवि + कर VIII, 1, 11.
 रस-रसा (भू) V, 11, 1.
 रसणा रसना I, 17, 8.
 रसवाह-रस + वादिन् IV, 11, 5.
 रसंत-रसत II, 5, 4.
 रसाल-रस + आल (मत्वर्थे) I, 15, 5 लंपट, टि. (Hem. II, 159).
 रसिय-रसिक I, 13, 2.
 रसिय-रसित (शब्दित) III, 17, 5.
 रसिय-रसित (रसयुक्त) VII, 2, 13.
 रसिल्ल-रस + इल्ल (मत्वर्थे) VIII, 9, 10.
 रह-रथ I, 16, 9; VI, 4, 7; VII, 3, 11.
 *रह-गुप्, रहति I, 5, 9; °हि VI 1, 5 (the root from which रहस् is derived).
 रहस-रभस IX, 19, 1.
 रहिज्ज-गुप् (कर्मणि) °इ VI, 4, 7.
 *रंखोलमाण-दोलायमान VIII, 11, 7 (Hem. IV, 48).
 रंग-रक्त I, 7, 6.
 रंग-रङ् °इ VI, 14, 4 (M. रिंगना, रेंगना M. रांगणे).
 रंगंत-रङ्गत् II, 8, 3.
 रंगावलि-रङ्गावलि I, 7, 7; III, 6, 8. (M. रांगोळी).

रंजिज्ज-रञ्ज् (कर्मणि) °इ III, 3, 4.
 रंजिय-रञ्जित II, 9, 6.
 रंढ-denom. from रण्डा (विधवा) °मि IV, 8, 17. (M. रंढ).
 रंघ-रन्ध्र VIII, 15, 11.
 रंम-रम्मा IV, 6, 8.
 रंम-रम्मा, स्त्री, VIII, 12, 7.
 रंमवण-रम्मा (कदली) + वन V, 10, 16.
 राअ-राजन् I, 16, 1; V, 2, 9.
 राअ-राग I 17, 3; I, 18, 8.
 राइअ, °य-राजित V, 8, 8; V, 13, 11.
 राईव-राजीव IV, 6, 12.
 राईस-रात्रि+ ईश IV, 6, 12.
 राउत्त-परिहित (?) IX, 20, 18.
 रापस-राजेश V, 7, 6.
 राणअ-राजन् II, 4, 13; V, 2, 11 (H. M. G. राणा)
 राम-तत्सम IV, 6, 9; VIII, 8, 5; IX, 17, 29.
 राय-राग I, 9, 2; VI, 3, 2.
 राय-राजन् III, 7, 4.
 रायउत्त-राजपुत्र VI, 13, 4.
 रायगिह-राजगृह, न. I, 6, 13.
 रायत्तण-राजत्व VI, 4, 8.
 रायपट्ट-राजपट्ट VI, 4, 4.
 रायसिय-राजश्री VII, 8, 10.
 रायहर-राजगृह VI, 15, 5.
 रायापस-राजादेश VIII, 11, 9.
 रायालअ-राजालय III, 7, 4.
 रायावलि-रागावलि III, 7, 4.
 रायाहिराअ-राजाधिराज I, 9, 2.
 राव-रञ्ज् + णिच्, °इ V, 9, 4 (Hem. IV, 49.)
 रावण-तत्सम IV, 11, 2; VII, 14, 9.
 राहव-राघव VI, 17, 8; VII, 14, 9.
 *राहा-शोभा IX, 3, 7 (राह-सुन्दर D.VII, 13; Pai 14; See जस. See रेह.)

रिड-रिपु I, 8, 1; I, 16, 7.
 रिण-रुण I, 8, 12; VII, 6, 10 (Hem. I, 141)
 रिङ्गि-रुङ्गि I, 14, 10. (Hem. I, 128).
 रिया-रुय (वेदपङ्क्ति) VIII, 10, 6.
 रिसि-रुषि I, 5, 8, (Hem. I, 141)
 रिसिपंति-रुषि + पङ्क्ति) IX, 2, 7.
 *रिङ्ग-रुङ्ग, टि. I, 6, 12.
 रुइ रुवि I, 14, 2; VI, 6, 22.
 *रुक्क-रुक्क I, 18, 7; IX, 22, 9. (Hem. II, 127; H. M. रुक्क)
 रुक्क-रुक्, °इ III, 6, 14; IV, 6, 9; VII, 2, 16.
 रुक्क-रुक् (कर्मणि) °इ VI, 16, 17; IX, 9, 1. (Hem. IV, 218).
 रुट्ट-रुट्ट IV, 9, 11.
 रुणरुण-onomatop. II, 9, 8.
 रुण-रुदित IV, 3, 13. (Var. VIII, 62).
 रुइ-रुद II, 3, 18; IX, 6, 1.
 रुप्पिणि-रुक्मिणी, स्त्री, VII, 11, 15. (Hem. II, 52).
 रुय-रुद् °इ II, 4, 13.
 रुहिर-रुधिर IV, 10, 5; VI, 14, 7.
 रुहिरुल्ल-रुधिर+उल्ल (स्वार्य) VI, 2, 6.
 रुञ्जिय-रुत (गुञ्जित) V, 11, 2 (Hem. IV, 57).
 *रुद्-रुपुल, पूर्ण (Sk. रुद्र) I, 1, 7; III, 5, 10. (I. VII, 14; Pai. 126; M. रुद्)
 *रुम्-रुप्, °इ VI, 14, 5; °भिवि V, 2, 14; VIII, 3, 2 (Hem. IV, 218)
 *रुई-रुईरुम् VII, 2, 4, (रुवी VII, 9. M. रुई, See notes).
 रुय-रुप I, 15, 10.
 रुव-रुप I, 13, 8.
 रुवाल्लोयण-रुप+आल्लोकन IV, 5, 8.
 रुस-रुप्, °हि IV, 9, 5. (Hem. IV, 236).
 *रुल्लण-प्रवाह (?) V, 4, 11; (compare H. रेल्लण)

रेषह-रेवती, स्त्री, VIII, 12, 5.
 *रेह-राज् °इ I, 17, 8. (Hem. IV, 100).
 रोमंविचय-रोमाञ्चित III, 7, 15; V, 1, 12.
 रोव-रुद् °इ II, 13, 2. (Hem. IV, 226.)
 रोवमाण-रुदत् IX, 18, 17.
 रोस-रोष III, 17, 8; VII, 14, 3; IX, 7, 9.
 रोसावउण्ण-रोष + अवपूर्ण V, 5, 6; VII, 5, 11.
 रोह-रोषस् (तट) I, 13, 7. (Pai. 312).

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लभ-लय IX, 14, 6.
 लइ-See ला.
 लइज्ज-ला (कर्मणि or लोट्) °इ III, 7, 8.
 लइय-लहीत I, 9, 5; III, 5, 2. (D. VII, 18).
 लउडीयर-लकुटी+कर VIII, 13, 4.
 लक्ख-लक्ष्य °इ III, 8, 7; °हि III, 3, 8.
 लक्ख-लक्ष (संख्या) II, 2, 9. (H. लक्ख).
 लक्खण-लक्षण I, 1, 6; III, 1, 13; VII, 10, 5.
 लक्खणकर-लक्ष्मण+कर III, 14, 5.
 लक्खिय-लक्षित V, 6, 2.
 लग्ग-लग् °इ IV, 2, 19; °उ III, 9, 8;
 लग्गि (प्रारम्भ) VI, 1, 11; लग्गेवि II, 1, 9. (H. लग्गना, लग्गकर).
 लग्ग-लग्न III, 6, 12.
 लग्गण-लग्न VI, 12, 10.
 लल्लि-लक्ष्मी I, 3, 4; VI, 12, 11.
 लल्लिमइ-लक्ष्मीवती, स्त्री, VI, 8, 7; IX, 2, 1.
 लल्लिसर-लक्ष्मीधर (विष्णु) IX, 6, 1.
 लल्लिसिव-लक्ष्मीशिव (°सुख) VI, 4, 13.
 लल्लिअ-लजित II, 5, 12.
 लल्लि-यहि IX, 3, 4. (Hem. I, 247; H. लल्लि, लल्लि).
 लल्ल-लपित IX, 17, 27.

लक्ष-कपित्वा IX, 17, 39.
 लब्ध-लभ् (कर्मणि) °इ IX, 8, 8. लब्धमिति
 II, 6, 14.
 लय-लता III, 12, 14; V, 6, 13.
 लयश्च-लत (गृहीत) VI, 7, 8.
 लललललति-onomatop.IV, 15, 6.
 ललिय-ललित I, 7, 2; V, 6, 13.
 *ललुक्-रौद्र VII, 7, 1 (D.VII, 18, Pai.
 109. H. ललकार a challenge, this
 seems to suit better specially with
 हक् H. हांक.)
 लवणणव-लवणार्णव I, 13, 3.
 लवन्त-लपत् II, 1, 10; VIII, 1, 4.
 लविय-लपित VII, 13, 7.
 लह-लभ्, लहिवि, लहेवि II, 6, 18; VIII, 15,
 11. (Hem. I, 187).
 लहु-लघु (शीघ्रम्) I, 9, 4; I, 18, 1; III,
 6, 16. (M. लौकर quickly).
 लहुआरी-लघु+तरा III, 6, 3. (II. लहुरी)
 लहुई-लघ्वी III, 6, 1.
 लंकेस-लंका+ईश (१) रावण (२) चणक III.
 14, 5. (See Notes).
 लंपड-लम्पट IX, 8, 7.
 लम्बन्त-लम्बमान IV, 15, 6.
 लंबिरथणिया-लम्बस्तनिका (विद्यानाम) VI,
 6, 8.
 ला-ला (ग्रहणार्थे धातुः) लइ-लेहि I, 11, 11;
 III, 10, 3, 6; VI, 6, 28; लेइ I, 10,
 2; लेति I, 1, 7; लेप्पिणु V, 8, 13; लेविणु
 1, 10 1; लएप्पिणु I, 15, 13. (H. लेना
 to take).
 लायण-लावण्य I, 17, 11; II, 4, 10; IV,
 10, 2.
 लालार्थिड-लाला+पिण्ड III, 16, 6.
 (मुखकाष्ठं लालापिंडी, टि.)
 लिप्त-लिप्त IV, 4, 11; V, 11, 3.
 लिप्प-लिप्प् °इ I, 10, 9. (H. लीपना).

लिवि-लिपि III, 1, 1.
 लिह-लिख °हिवि VIII, 5, 10. (Hem. I,
 187; M. लिहणें).
 लिहाविय-लेखित I, 15, 14.
 लिहिय-लिखित I, 11, 5; III, 1, 11.
 लित-ला+शतृ V, 7, 3.
 लुद्ध-लुब्ध VII, 12, 4.
 लुय-लून VII, 5, 12.
 लूरण-छेदक IV, 10, 14. (Hem. IV, 124;
 prob. from लु.)
 लेइ-see ला.
 लेह-लेख VII, 11, 3; (Hem. I, 187).
 लेहार-लेखहार VII 10, 13.
 लोअ-लोक II, 4, 9.
 लोइय-लौकिक IV, 3, 3.
 लोट्ट-लुट्, °इ VI, 14, 6; °इति V, 5, 5.
 (स्वप् acc. Hem IV, 146; II. लोटना)
 लोट्ट-लुटित VII, 7, 6.
 लोट्टिय-लुटित III, 16, 6. (लोट्टिअ-उपविष्ट,
 D. VII, 25)
 *लोण-घृत I, 18, 3. (M. लोणी butter.)
 लोणसायर-लवणसागर VI, 16, 7.
 लोय-लोक I, 3, 6.
 लोयण-लोचन I, 7, 1; II, 13, 6; VII,
 1, 9.
 लोयवाल-लोकपाल VIII, 14, 12.
 लोह-लोभ III, 3, 14; IV, 2, 8.
 लोहिय-लोहित V, 4, 11; VII, 7, 7.
 ल्हस-हस, °इ II, 4, 8; VI, 4, 4. (लंस्
 acc. Hem. IV, 197).
 ल्हसिअ-हसित II, 8, 1.
 लिहक्-नि+ली, °इ I, 7, 2; °उ VI, 4, 9;
 °क्किवि III, 17, 10. (Hem IV, 55).
 लज्ज, टि. H. लुकना to hide)
 लिहक्विअ-नि+ली+णिच्+ क्त II, 1, 5.
 लिहक्वाव-नि+ली+णिच्, °इ III, 8, 5.

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व-इव I, 7, 1.
 व-अपि VI, 10, 12.
 व-अ-व्रत VI, 14, 12; VII, 10, 5.
 °वह-पति I, 3, 7; III, 11, 10.
 वहकंठ-वैकुण्ठ (उपेन्द्र) VII, 12, 7
 (वहकुंठ Pai. 21)
 वहतंदिअ-वैताण्डिक IX, 11, 6.
 वहय्यर-व्यतिकर (वृत्तान्त) III, 5, 14; V,
 6, 11; VI, 7, 14.
 वहयायरण-वैयाकरण IX, 2, 9.
 वहरंत-वैर+अन्त IV, 12, 4.
 वहरि, °व-वैरिन् I, 4, 2; VII, 5, 9.
 वहवस-वैवस्वत (यम) I, 14, 6; VI, 4, 5.
 वहस्-वैश्य V, 10, 14.
 वहस्त्राण-वि+आ+ख्या, °ह III, 1, 16; IX,
 5, 11.
 वहस्त्राणिय-व्याख्यात VI, 8, 11.
 वग्मा-वल्गु, °ह I, 17, 7; VII, 1, 6.
 वग्मा-वर्ग III, 2, 7; VIII, 11, 4; IX,
 19, 7.
 वग्घ-व्याघ्र VI, 8, 9; IX, 23, 1.
 वह-वर्ज °ह I, 10, 9; VII, 6, 1; IX, 6, 9.
 (Hem. IV, 225).
 वघंत-वज्रत VII, 1, 10.
 वहछ-वक्षस् IV, 1, 9.
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 वहछ-वत्स, दे. VII, 11, 5.
 वहछर-वत्सर VI, 2, 7.
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 वज्ज-वाय III, 1, 7; III, 6, 4; V, 9, 3.
 वज्ज-वज्र VII, 7, 2.
 वज्ज-वादय् (कर्मणि) °ज्जति II, 2, 8.
 वज्ज-वर्जय् °ह VI, 10, 18.
 वज्जकवाह-वज्रकपाट II, 8, 2.
 वज्जकंठ-वज्रकंठ, पु. VII, 15, 2.

*वज्जर-कय् °ह II, 1, 11; VI, 10, 8.
 (Hem. IV, 2)
 *वज्जारिअ-कथित III, 8, 17; VI, 7, 4; VI,
 17, 4.
 वज्जंत-वाथमान IX, 22, 6.
 वज्जिअ-वर्जित I, 1, 1; II, 5, 12; VI, 5, 5.
 वज्जिअ-वादित III, 12, 4.
 वज्जोयरि-वज्रोदरी, स्त्री. VII, 11, 14.
 वह-वृत् °ह VI, 11, 2; VII, 6, 10; IX,
 11, 3.
 वहुल-वर्तुल III, 4, 8.
 वह-वट VI, 15, 8.
 वहण-पतन I, 11, 6.
 वहविहवि-वृत्+विटपिन् VIII, 9, 4.
 वहवल-वृद्धवल VII, 10, 6.
 वह-वृष् °ह VII, 6, 2 (H. हाथ वहना).
 वहुंत-वर्धमान I, 10, 8.
 वहिमअ-हृदिमत (दीर्घकालम्, टि.) VIII, 9, 7.
 वहिय-वर्धित IV, 9, 13; V, 1, 9; VII, 1, 9.
 वण-व्रण III, 10, 4; IV, 10, 5; VII, 6, 2.
 वणमाला-वनमाला, स्त्री. VI, 8, 7.
 वणराअ-वनराज, पु. VI, 8, 6; VI, 12, 5.
 वणराह-वनराजि IX, 15, 1.
 वणि-वणिक् I, 17, 2; 1, 14, 10; IX, 15, 5.
 वणिय-व्रणित I, 7, 3.
 वणिवर-वणिग्+वर I, 16, 6.
 वणीस-वणिग्+ईश IX, 17, 11.
 वण्ण-वर्ण (colour) I, 7, 8; V, 10, 2;
 VIII, 1, 12.
 वण्ण-वर्ण (चतुराश्रम) I, 8, 3.
 वण्ण-वर्णय् °ण्णतु I, 5, 4.
 वण्णांत-वर्णयत् V, 7, 9.
 वणिअ-वर्णित I, 4, 11.
 वाणिज्ज-वर्णय् (कर्मणि) °ह I, 17, 6; II, 18,
 8; III, 2, 9; V, 7, 9.
 वाणिय-(1) वर्णा (2) पत्रिका, (3) वर्णिता,
 II, 5, 6, 7.

°वत्त-पत्र I, 10, 4; VIII, 15, 10.
 वत्त-वक्त्र I, 10, 4; IV, 12, 8.
 वत्त-वृत्त (वार्ता) VII, 3, 6.
 वत्थ-वत्त III, 8, 15; III, 11, 11; VI, 9, 2.
 वत्थावहार-वत्तापहार VII, 10, 5.
 वट्टल-वार्दल (मेघ) IX, 25, 5. (तुर्विन D. VII, 35; H. M. बादल or वादल).
 *वमाल-तुमुल VII, 7, 11, (वमाल D. VI, 90. वमाल-कलकल Pai. 47, मेलापक or कोलाहल टि.)
 वम्म-वर्मन् III, 15, 10.
 वम्मह-मन्मथ I, 7, 3; III, 4, 17 (Hem. I, 242; II, 61.)
 वम्महवेय-मन्मथ+वेग VIII, 10, 9.
 वम्मुल्लुरण-वर्म+उदक VII, 14, 4, (मर्मवेधक see जस; उल्लूर-तुड (तुड) Hem. IV, 116; also see लरण.)
 वय-वक् I, 6, 6.
 वय-वत्त I, 12, 3.
 वयछाय-वत्तछाय (°शोभ) IX, 20, 3.
 वयण-वदन I, 1, 9; V, 2, 10.
 वयण-वचन I, 5, 1; I, 13, 1; VI, 5, 4.
 वयणराज-वदन+राग VIII, 16 9.
 वयहल-वत्त+फल IV, 5, 1.
 वयंसी-वयस्या II, 2, 14; VIII, 4, 12. (Pai. 190).
 वरइत्त-वरित् (पति) I, 17, 1; IV, 8, 6; VIII, 4, 5, (आमिनवर; D. VII, 44.)
 वरण-वारण VI, 3, 6.
 वरपत्त-वर+पात्र IX, 20, 19.
 वराअ,°य-वराक VI, 13, 18; VII, 15, 9; IX, 9, 12.
 वराडी-वराटिका III, 13, 3.
 वरिट्ट-वरिष्ठ I, 13, 4.
 वरिस-वर्ष (देश) IX, 15, 4.

वरीस-वर्ष (संवत्सर) IX, 21, 22.
 (lengthened for metre)
 वल-वल् (वलने) °इ, V, 1, 12; VI, 14, 4.
 वलकक्ष-वलक्ष (ववल) VI, 13, 7. (Pai. 164)
 वलगा-अवलगा VI, 13, 12.
 वलिय-वलित (वलिय); वलीयस् वा III, 12, 10.
 वलोहय-अवलोकित IX, 18, 21.
 वल्लहराय-वल्लभराज पु. I, 3, 2.
 वल्लीहर-वल्लीगृह I, 7, 2.
 *वळूरिया-मांसपेशी शुष्कमांस टि. III, 3, 2.
 (वळूर-गहन, क्षेत्र etc D. VII, 86; Pai. 353; वळरी, विल्ली-केश D. VII, 32; वळरी-लता Pai. 346.)
 ववहार-व्यवहार III, 3, 6; VI, 11, 11.
 वसण-व्यसन I, 3, 9, I, 8, 7; VII, 5, 9.
 वसंगअ-वश+गत III, 14, 10.
 वसंततिलय-°क, वननाम, VII, 11, 11.
 वसंतमाल-°ला, ली, IV, 6, 7.
 वसिट्ट-वशिष्ठ, पु. III, 3, 3.
 वसियरण-वशीकरण III, 1, 10.
 वसुणंदय-वसुनन्दक (Sword) VIII, 3, 8.
 वसुमइ-°ती (पृथ्वी) I, 14, 2.
 वसुमइ-°ती, ली, IX, 15, 7.
 वसुयत्त-वसुदत्त, पु. IX, 15, 7.
 वसुंधरि-वसुंधरा, ली, VI, 11, 5.
 °वह-°पथ III, 17, 6; VI, 1, 3.
 °वह-वध VI, 1, 3.
 वह-वध् (हन) °हेप्पिणु VII, 15, 3.
 वहिज्ज-वध् (कर्मणि) °इ III, 2, 10.
 वहु-वधू I, 3, 5; I, 16, 8.
 वंकइ-वक्रयति II, 14, 10.
 वंकात्तण-वक्रत्व III, 10, 10; III, 11, 3.
 वंकाणण-वक्रानन III, 14, 3.
 वंकावइ-वक्रयति VI, 4, 12.
 वंच-वच् °इ VI, 14, 4.
 वंचिय-वञ्चित II, 6, 20.
 वंचेवअ-वञ्चनीय III, 2, 12.

- वज्रज-व्यञ्जन II, 9, 1.
 वज्र-वाङ्, °इ IX, 10, 1.
 वज्र-वन्द, °दिवि I, 12, 1; II, 3, 21.
 वज्र-वन्द II, 11, 1.
 वज्रिज-वन्द (कर्मणि) °इ IV, 3, 11.
 वंस-वंश VI, 11, 4.
 वंसुम्भट वंस+उभूत IX, 19, 11.
 वाह-वादि IV, 11, 5; IX, 5, 11.
 वाह-वाचिक VII, 11, 4.
 वाह-वादित्र III, 11, 7.
 वाहसरि-वागीश्वरी I, 2, 6.
 वाड-वायु III, 6, 12.
 वाड-व्यापृत I, 9, 7.
 वाडवेज वायवेग VIII, 5, 13.
 वायसरि-वागीश्वरी III, 1, 4.
 °वाण-पान VIII, 1, 9.
 वाणरोह-वानर+ओष VIII, 16, 3.
 वाणिज-वाणिज्या I, 15, 5.
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 वाय-वाक् I, 12, 2.
 वायरण-व्याकरण I, 1, 10; III, 1, 3.
 वायम-वा+आगत VI, 2, 12.
 वाया-वाचा (वाक्) VIII, 4, 11; 10, 10.
 °वार-व्यापार IX, 20, 19.
 वारण-तत्सम II, 5, 3, 4. (See notes).
 वारणिद्-वारणेन्द्र I, 9, 6.
 वारिम-वारित III, 11, 4.
 वारुणिया-°का (वृष्टिकरी-विद्या) VI, 6, 26.
 वाल-व्याल, पु. IV, 1, 8; VIII, 10, 1.
 वालुमा-व्याल+उग्र VIII, 11, 9.
 वावि-वापी II, 8, 3; II, 11, 7.
 वासण-वासना IX, 5, 3.
 वासव-पु. I, 14, 10.
 वासव-तत्सम (इन्द्र) I, 14, 10.
 वाह-व्याध VIII, 8, 1.
 वाहर-वि+आ+हृ, °इ VI, 14, 6.
 वाहर-वा+अहोरात्रम IV, 5, 4.
 वाहा-वाधा II, 8, 10.
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 वि-अपि I, 8, 2.
 विहण-वितीर्ण II, 10, 7; VIII, 8, 2.
 विउलगिरि-विपुल° प. I, 8, 18.
 विउलवह-विपुल+पय VI, 1, 8.
 विउस-विद्वस् III, 4, 2; IX, 15, 2.
 विउसत्तण-विद्वत्त्व III, 5, 11.
 विओइय-वियोजित II, 13, 2.
 विओय-वियोग V, 11, 14.
 विओयर-इकोदर (भीम) पु. IV, 10, 17.
 विकहा-विकथा IX, 20, 14.
 विक्खाय-विख्यात I, 13, 3.
 विग्गाह-विग्रह I, 1, 8; I, 17, 7.
 विचिस्त-विचित्र I, 6, 3; IX, 21, 34.
 विच्छुलिय-विच्छुरित (सिक्, टि.) III, 5, 5;
 VII, 7, 8.
 विच्छेय-वि + छिद् + णिच् °हि III, 3, 15.
 विजय-पु. VII, 8, 2.
 विजयमहाएवी-°देवी, स्त्री IX, 1, 15.
 विजयसीह-°सिंह, पु. VI, 15, 7.
 विजयसेण-°ना, स्त्री, VI, 15, 7.
 विजयाउर-विजयपुर, न. IV, 7, 14.
 विजयाण-विजय + आज्ञा VII, 3, 10.
 विजयंधर-पु. IX, 1, 14.
 विज-विद्या III, 1, 8.
 विज्जप्पह-विद्युत्प्रम, पु. VI, 2, 2.
 विज्जाउल-विद्या + कुल VI, 1, 11.
 विज्जाणिम-विद्या VI, 2, 8.
 विज्जासाहण-विद्या + साधन III, 1, 12.
 विज्जिज्जमाण-वीज्यमान II, 11, 2.
 विज्जु-विद्युत् VI, 14, 8.
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 विज्जुलिया-विद्युत्तिका (विद्यानाम) VI, 6, 22.
 विज्जुवेय-विद्युद्वेगा, स्त्री, VIII, 12, 3.
 विज्ज-व्यष् °इ IX, 9, 1.
 *विहल-अपावित (अस्पृश्य) VIII, 10, 4;

IX, 17, 45. (विट् Hem. IV, 422.
H. विटाल. M. विटाल.)
विट्-विष्णु IV, 9, 11; VIII, 8, 8.
विट्-विट VII, 2, 4.
*विट्प-राहु VI, 14, 11; VII, 8, 5. (D.
VII, 65; Pai. 38).
विट्-वि-विटपि I, 11, 5.
विणश्च-विनय I, 2, 3; V, 13, 9.
विणयपाल-विनय°, पु. V, 2, 11.
विणयमह-विनयमति, स्त्री. V, 2, 12.
विणास-विनाश IX, 5, 8.
विणिग्गय-विनिर्गत I, 1, 9.
विणिज्जिय-विनिर्जित I, 14, 4.
विणिच्चरिअ-विनिवारित III, 11, 2.
विणीय-विनीत III, 5, 13; VII, 11, 7.
विणु-विना II, 3, 21.
विणोअ-विनोद III, 6, 14.
विण्ण-विज्ञ IX, 14, 10.
विण्णव-वि + ऋप् °इ I, 8, 12. (M. विनवणे
to request).
विण्णविअ, °य-विज्ञापित I, 16, 7; IV, 7,
2; V, 1, 14; VIII, 16, 2.
विण्णण-विज्ञान I, 1, 5; VI, 5, 7; VIII,
15, 11. (Hem. II, 4.)
विण्णाय-विज्ञात IX, 14, 3.
विण्णि-द्वि II, 7, 9. (Hem. III, 120).
विस्-विद् + क्त VIII, 2, 1.
विस्संत-वृत्तान्त VI, 17, 11.
विस्सि-वृत्ति I, 1, 10; I, 10, 7; I, 15, 3;
III, 1, 14.
विस्सर-विस्तर I, 16, 8.
विस्सार-विस्तर III, 8, 4; VII, 9, 10.
विस्सारिअ-विस्तारित II, 14, 2.
विस्तिण्ण-विस्तीर्ण I, 3, 5; VI, 17, 10.
विदिग्गिछ-वि + जुगुप्सा IV, 3, 4; IX, 12,
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विदिण्ण-विदत्त I, 3, 7, (See दिण्ण)

विदेह-दे. IX, 13, 5.
विहवण-विद्रावण VI, 10, 10.
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विप्पिय-विप्रिय VI, 16, 2,
विप्फुर-वि+स्फुर, °इ VI, 9, 3.
विप्फुरंत-विस्फुरत I, 1, 3.
विप्फुरिय-विस्फुरित I, 5, 4; V, 5, 12; IX,
23, 13.
विबुज्झंत-विबुध्यमान (विकसत) II, 11, 8.
विब्भम-विभ्रम I, 1, 4; II, 1, 6.
विब्भमन्त-विभ्रम+अन्त I, 10, 10.
*विब्भाडिय-अपमानित, ताडित, टि. III, 11,
13. (विष्काडिय-नाशित D. VII, 70. M.
बामाडे काढणे to tear into shreds, भविष्य.)
विमह-विमर्द VI, 2, 12.
विमला-स्त्री, VI, 2, 2.
वियक्क-वितर्क IX, 21, 17.
वियक्खण-विचक्षण III, 2, 3.
वियड-विकट IV, 1, 9; VII, 10, 4.
वियप्प-विकल्प III, 1, 11; VII, 11, 2;
VIII, 7, 3.
वियप्प-वि+क्लृप् °इ, IX, 8, 7; °हि V, 2, 1;
°प्पिवि IX, 24, 8.
वियर-वि+चर, °उ III, 9, 10.
वियरंत-विचरत I, 6, 2.
वियल-वि+गल् °उ III, 10, 8.
वियलिअ, °य-विगलित II, 12, 2; III, 4,
1; III, 17, 6; IV, 2, 1.
वियलिय-विदलित III, 17, 4.
वियस्स-वि+कस् °सिवि I, 5, 2.
वियस्संत विकसत I, 10, 1.
वियंभ-वि+भृम् °इ IV, 14, 14.
वियंभिय-विजृम्भित II, 5, 9; VII, 8, 9.
वियाणिय-विज्ञात IX, 6, 2; IX, 18, 10.
वियार-विचार II, 5, 12.
वियार-विचार III, 11, 9; V, 7, 4; VII, 5, 6.
वियारभंगि-विचारभंगी, स्त्री, VIII, 12, 10.

वियारण-विदारण V, 2, 9.
 विरइय-विरचित I, 7, 7; I, 18, 2.
 विरइज्ज-वि+रज् (विधिलिङ्) °इ III, 2, 14.
 विरयण-विरचना III, 1, 10.
 विराइय-विराजित VI, 8, 5.
 *विरेह-वि+राज् °इ I, 10, 5 (Hem. IV, 100).
 *विलभा, °या-वनिता II, 2, 9; VI, 7, 1;
 (Hem. II, 128; Pai. 12)
 विलग्ग-विलग्न I, 15, 6.
 विलिप्त-विलिप्त IX, 18, 14.
 विलीण-विलीन VI, 13, 17.
 विलुलिय-°त II, 13, 1.
 विलुलियंत-विलुलत VII, 7, 9.
 विलेवण-विलेपन VI, 9, 2.
 विव-इव III, 8, 3 (Hem. II, 182).
 विवक्ख-विपक्ष VIII, 3, 13.
 विवण-विपण VIII, 2, 12.
 विवरीय-विपरीत III, 9, 9.
 विवंक-वैरिणां वक्कम्, टि. VI, 13, 5.
 विवाह-गरुडवाहन (विष्णु) VIII, 8, 4.
 विविह-विविध VI, 3, 3.
 विवेइय-विवेकित II, 10, 9.
 विस-विष II, 12, 9; IV, 14, 3.
 विसज्जिय-विसर्जित II, 14, 9; VII, 11, 3.
 *विसट्ट-दलन VII, 7, 6. (Hem. IV, 176;
 विषटित Pai 810.)
 विसम-विषम, I, 7, 3; II, 12, 9.
 विसमच्छ-विषमाक्ष IV, 12, 12.
 विसह-वि+राज् °इ I, 18, 5. (Hem. IV,
 100)
 विसहर-विषधर I, 11, 1; VII, 1, 11.
 विसंक-विशंक VI, 13, 5.
 विसंठुलिय-विसंस्थुलित (विहल) II, 13, 1.
 (Hem. II, 32; Pai 931.)
 विसाय-विषाद II, 3, 2; IV, 4, 2.
 विसालणेत्त-विशालनेत्रा, स्त्री. I, 14, 7; II,
 2, 15.

विसिट्ट-विशिष्ट I, 1, 6; I, 4, 3; IV, 8, 9.
 विसिण्ण-विशीर्ण VII, 14, 3.
 °विह-°विध III, 12, 6; IX, 13, 2.
 विहअ, °व-विभष I, 14, 5; VII, 7, 6; IX,
 3, 5.
 विहट्टिय-विघट्टित III, 16, 6.
 विहड-वि+घट् °डि वि I, 18, 3; °डेसइ II, 8, 2.
 विहडिय-विघटित III, 14, 8; VII, 7, 4.
 विहत्ति-विभक्ति I, 12, 11.
 विहल-विफल VII, 15, 6, (विहल Hem.
 II, 58; Var. III, 47.)
 विहलिय-विफलित (विहलित) VIII, 13, 8.
 विहंड-वि+खण्ड् °डि वि VI, 13, 21.
 विहाण-विधान III, 1, 9; VII, 10, 10; IX,
 17, 2.
 विहाविय-विभावित, (दृष्ट) III, 8, 16; (सन्मा-
 नित, टि.) IX, 22, 12
 विहि-विधि III, 1, 13; IV, 2, 17; VI,
 7, 7.
 विहि-द्राभ्याम् III, 5, 5.
 विहिअ-विहित V, 10, 1.
 विहिण्ण-विभिन्न III, 7, 15; VII, 11, 2.
 विडुर-विधुर (दुःख) I, 11, 3; V, 10, 8.
 विइ-विभूति VIII, 1, 13.
 विइसण-विमूषण III, 2, 7; V, 13, 1.
 विइसिअ-विभूषित VI, 14, 8.
 विहोडण-विस्फोटन III, 14, 7. (ताडन, Hem.
 IV, 27.)
 विजणय-व्यञ्जन+क VI, 9, 7.
 विंद-वृन्द II, 5, 6; III, 1, 8.
 विंध-व्यध्, °धंति V, 5, 2.
 विभल-विहल IV, 10, 8; (विब्भल Hem.
 II, 58.)
 विभिय-विस्मित VI, 7, 13; (विम्हअ-विस्मय
 Hem. II, 74; Var. III, 32.)
 °वीढ-पीठ IV, 10, 6; VIII, 2, 1.
 वीणावज्ज-वीणावाद्य III, 5, 8.

बीणामास-बीणा+अस्यास V, 7, 6.
 बीणाधार-बीणाधार्य V, 7, 4.
 बीयमाण-बीज्यमान IX, 18, 6.
 बीयसोयपुर-बीतशोकपुर, न. IX, 15, 5.
 बीराणा-बीर+आज्ञा I, 13, 1.
 बीला-बीडा VI, 13, 17 (विलिय, D. VII, 65.)
 बीसासुहिया-विश्वासं बुद्धं (हितं) च करोतीति, टि.
 विद्यानाम VI, 6, 23.
 बुद्धी-बुद्धि II, 11, 4; (Hem. I, 137).
 बुद्ध-बुद्ध III, 2, 3; (Hem. I, 131).
 बुद्धत्तण-बुद्धत्व IX, 10, 5.
 बुद्धि-बुद्धि II, 10, 1.
 बुत्त-उक्त II, 13, 10; III, 9, 3; V, 2, 8;
 IX, 14, 1.
 बूह-व्यूह III, 1, 10; VIII, 14, 8.
 वे-द्वि IX, 20, 11; (Hem. III, 119).
 वेअ-वेद IX, 8, 8.
 वेइअ-वैदिक IV, 3, 3.
 वेढ-वेष्ट °डिभि VIII, 1, 8 (Hem. IV, 221)
 वेडिअ-वेष्टित III, 16, 4; VI, 14, 2.
 वेयवाइ-वेद + वादिन् IX, 10, 2.
 वेयविहि-वेदविधि IX, 9, 9.
 वेयाल-वेताल IV, 10, 8; VI, 7, 6.
 वेरि-वैरिन् VI, 16, 3.
 *वेल्हल-कोमल विलासिन् वा II, 4, 1; VI,
 15, 2; (Hem. VII, 96).
 वेह्लि-वल्ली I, 15, 2.
 वेव-वेप् °इ V, 1, 12.
 वेधिय-वेपित IV, 15, 1.
 वेस-वेश्या III, 7, 9.
 वेस-वेध VII, 11, 14; IX, 4, 4.
 वेसावाडअ-वेश्या + पाठक, टि. V, 1, 7;
 VII, 6, 9; (H. बाडा enclosure).
 वेसि-वेत्ति VI, 13, 8.
 वेहविअ-वधित (विलक्षीकृता, टि.) II, 1, 10;
 (Hem. IV, 93).

वोसट्ट-व्युत्पट्ट IV, 4, 8; (विकसित, Hem.
 IV, 195, does not suit here).

स

सं-त्वं II, 1, 6; VI, 7, 12.
 सह-सती VII, 11, 9.
 सह-सती, स्त्री VIII, 12, 9.
 सहं-स्वयम् I, 15, 9; III, 4, 17; III, 11, 4.
 सहै-सती II, 1, 1.
 सहच्छा-स्व + इच्छा V, 8, 4.
 सहट्ट-स्व + इष्ट IV, 11, 13.
 सहत्त-सवित्त (सावधान, टि.) VIII, 7, 10.
 सहत्तण-स्वत्व III, 3, 11.
 सहव-शैव IX, 6, 3.
 सउच्च-शौच I, 4, 4; III, 3, 6; VI, 10, 9.
 सउज्जवण-सद् + उद्यापन (See उज्जवण) IX,
 21, 19.
 सउणि-शकुनि (पक्षिन्) II, 6, 11.
 सउण्ह-स + उष्ण IX, 17, 14.
 सउयामाणि-सौदामिनी IX, 9, 6.
 सउवीर-सौवीर (butter-milk, Pai. 268)
 VI, 2, 5.
 सउहयल-सोध + तल VIII, 4, 11,
 सण-स्वयम् (?) IX, 21, 5.
 सक-शक V, 3, 2; VII, 7, 1; IX, 24, 6.
 सक-शक् °इ V, 3, 2; °हि V, 12, 4.
 सकारिअ-संस्कारित IX, 19, 9.
 सग्ग-स्वर्ग I, 7, 5; III, 4, 3; IV, 5, 2.
 सग्गालय-स्वर्गालय VII, 12, 3.
 सच्च-सत्य VI, 10, 9.
 सच्चवइ-सत्यवती, स्त्री, VI, 11, 5.
 सच्छ-स्वच्छ III, 4, 4.
 सज्झाय-स्वाध्याय VI, 5, 4.
 सज्झाण-सद् + ध्यान (स्वाध्याय, टि.) IX, 20, 10,
 * सज्जुट्ट स + अलीक VI, 13, 15 (see-सुट्ट).
 सट्ट-शाम्य I, 5, 3.

सणर-स्व+नर VI, 8, 2.
 सणाहि-स्व+नाभि II, 1, 6,
 सणिच्छर-शनेश्वर (ग्रहनाम) III, 17, 12; IV,
 10, 2; (Hem I, 149).
 सणियड-स्व+निकट VI, 2, 11.
 सण्णज्झ-सम्+नह् (कर्मणि) °ह VII, 5, 21;
 (Hem. II, 26.)
 सण्णज्झ-सचद V, 4, 20.
 सण्णज्झन्त-सचदमान VII, 6, 1.
 सण्णास-सन्यास IV, 2, 18; VIII, 13, 8.
 सण्णाह-सचाह VI, 4, 2.
 सण्णिह-सभिम् I, 3, 7; I, 5, 9.
 सण्णिहिय-सणिहित I, 8, 3; VI, 15, 3.
 सण्हाण-स+स्तान IX, 17, 25.
 सतेअ-स्व+तेजस् VIII, 12, 1.
 सत्त-सत्त I, 1, 9; VII, 11, 7; IX, 5, 13.
 सत्त-सत्त IX, 7, 4.
 सत्तच्चि-सत्ताविः (अभि) IV, 9, 12.
 सत्तमउम-सत्त+भौम III, 1, 9.
 सत्ति-सक्ति I, 8, 2; III, 3, 11; IX, 2, 3.
 सत्तु-सत्तु III, 3, 15; VI, 12, 14; IX,
 25, 12.
 सत्थ-शास्त्र III, 1, 6; III, 1, 16; III, 2,
 3; VII, 2, 4; IX, 12, 6.
 सत्थ-(1) शास्त्र (2) शास्त्र VII, 6, 5.
 सत्थ-शास्त्र VIII, 14, 7.
 सत्तिट्ठि-सत्तिट्ठि (सम्यग्दृष्टि) IX, 12, 9.
 सह-शब्द II, 1, 10; VI, 2, 10, IX, 8, 8.
 सहवियार-शब्दविचार VII, 1, 7.
 सहिय-शब्दित VI, 12, 8.
 सधअ-स+ध्वज III, 16, 4.
 सपसाअ-स+प्रसाद III, 13, 7.
 सण्य-सर्प II, 3, 15.
 सण्युरिस-सत्युरुष VIII, 9, 1. (Hem. I,
 111.)
 सवरी-शवरी V, 11, 14.
 सबंधण-स्व+बन्धन VII, 1, 18.

सभोध-स्व+भोग IX, 17, 34.
 सम-शम I, 11, 8; IX, 21, 48.
 सम-भ्रम III, 14, 4.
 समग्घविअ-सम्+अर्घित V, 2, 4. (अग्घ-रा
 Hem. IV, 100.)
 समअ-सम्+अर्घ् °वि IX, 21, 3.
 समाज्जिअ-समार्जित IX, 12, 11.
 समण-भ्रमण VI, 3, 10.
 समत्ति-समाप्ति I, 16, 2; IX, 3, 6.
 समण्य-सम्+अर्प्य °मि III, 7, 13, °ह V, 1,
 11.
 समर-शवर V, 10, 20; V, 13, 6.
 समरि-शवरी V, 13, 6.
 समलहण-संवाहन IX, 20, 13.
 समंजस-समजस I, 3, 13.
 समंति-स्व+मन्त्रिन् IV, 1, 5.
 समायअ-समागत III, 9, 5.
 समायरिअ-समाचरित II, 8, 9.
 समासिअ-समाश्रित IX, 6, 3; IX, 12, 11,
 समाहि-समाधि II, 3, 20; IX, 4, 84.
 समिह-समिति (see notes) IX, 4, 8.
 समिदि-समिति I, 12, 3.
 समिद्ध-समृद्ध IV, 4, 6.
 समिद्धि-समृद्धि IX, 3, 5.
 समिअ-शमित I, 8, 1; I, 11, 6.
 समीरिअ-समीरित III, 5, 15.
 समुज्जव-समुद्यम III, 2, 1.
 समुज्जोय-समुद्योत VI, 13, 17.
 समुट्ठिअ-समुत्थित III, 16, 9; V, 12, 13.
 समुत्तिपणस-स्वमुक्ति+प्रदेश IX, 17, 40.
 समुद्ध-सम्+ऊर्ध्व IX, 21, 5.
 समुह-स्व+मुख समुह वा II, 10, 2.
 सम्मह-सन्मति I, 8, 13.
 सम्मण-सन्मार्ग IX, 20, 2.
 सम्मत्त-सम्यक्त्व IV, 3, 4; IX, 2, 7.
 सम्माइट्ठि-सम्यग्दृष्टि IV, 3, 4.
 सम्माइय-समायात VI, 2, 3. (H. मन में समाना).

सम्माण सम्+मान् ° णि I, 15, 1.
 सम्माणिथ-सम्मानित VI, 8, 12.
 सय, °अ-शत I, 6, 6; I, 13, 4; V, 11, 7.
 सयज्ज-स्व + कार्य IV, 5, 13.
 सयज्जयर-स्वकार्य + कर II, 4, 13.
 सयण-शयन II, 14, 10; V, 13, 10.
 सयण-स्वजन VIII, 12, 2.
 सयणत्तण-सुजनत्व VIII, 13, 10.
 सयमह-शतमख (इन्द्र) I, 14, 3.
 सयर-स्व + पर V, 4, 17.
 सयवत्त-शतपत्र IV, 8, 16; IV, 12, 8.
 सयसुलिणिया-शतशूलनिका (विद्यानाम) VI, 6, 8.
 सया-सदा II, 3, 12.
 सयासिअ सदाशिव IX, 6, 3.
 सर-शर I, 7, 3; III, 6, 13; VII, 6, 11.
 सर-स्वर III, 6, 4.
 सर-स्थ °इ I, 10, 2; I, 11, 2; °बु VII, 13, 7; °रिबि VII, 6, 7.
 सर-स्मर (काम) I, 17, 15; VI, 16, 11; VIII, 3, 4.
 सरउयय-स्वरोदय III, 1, 9.
 सरण-शरण I, 11, 1; V, 3, 4.
 सरणाइय-शरणागत VIII, 13, 10.
 सरधणु-स्मर + धनुः II, 9, 8.
 सरयण-स + रत्न VIII, 3, 8.
 सरवण-स्मर (or शर) + वृण IV, 5, 11.
 सरसासाहिअ-स्मरलक्ष्याः साधकः टि. IX, 1, 8.
 सरसुत्तियार-सरस + उक्ति + कार IV, 9, 10.
 सरसुत्तु-सरस + इत्तु VIII, 6, 1.
 सरहस-स + रभस IX, 19, 1.
 सरंत-सरत् VII, 2, 5.
 सराइय-सराणा IX, 19, 12.
 सरासइ-सरस्वती I, 3, 5.
 सरासइ-सरस्वती, स्त्री, VIII, 12, 6.
 सरि-सरित् V, 4, 16.
 सरिद्धि-स्व + कृदि VI, 13, 9.

सरिस-सदृश VI, 3, 9.
 सलक्खण-सद्+लक्षण III, 13, 10.
 सलसलंति-onomatop. IV, 15, 5.
 सलहिज्ज-लाघ (कर्मणि) ° इ VIII, 6, 5 (Hem. IV, 88).
 सलिलजाण-सलिलयान I, 15, 6.
 सल्ल-शल्य I, 12, 4.
 सल्लइ-शल्लकी (see notes) VII, 2, 5.
 सल्लइ-शल्यायते VII, 2, 5.
 सल्लि-शल्लकी II, 1, 4.
 सल्लिय-शाल्यित III, 6, 7.
 सबडंमुहु-अभिमुख (संमुख) V, 8, 9; VIII, 8, 1. (D. VIII, 21).
 सवण-ध्रुवण (कर्ण) III, 17, 3.
 सवण्णभेयण-सर्वाङ्गभोजन III, 7, 1 (सवर्ण दालियुक्त भोजन, टि.).
 सवन्नि-सपत्नी II, 2, 14; III, 8, 16. (II. सौत)
 सवर-शवर VI, 8, 1.
 सवाल-खपालक आत्मरक्षक, टि. IV, 15, 14.
 सवियप्प-स+विकल्प III, 1, 11.
 सवीअ-स+वीज IX, 21, 7.
 सव्वत्थ-सर्व+अर्थ IX, 7, 7.
 सव्वाहरत्त-सर्व+अघरत्व IV, 5, 4.
 सव्वोसहिआ-सर्वोपधिका (विद्यानाम) VI, 6, 23.
 सस-स्वस II, 6, 3; V, 3, 13; VII, 4, 5.
 ससयण-प्रभू+जन VI, 12, 7.
 ससयण-स+स्वजन VII, 10, 12.
 सससुअ-स्वस+सुत VII, 9, 2.
 ससहर-शशधर I, 3, 3; VI, 10, 6.
 ससहरमुहिय-शशधरमुखी VI, 1, 9.
 ससहाव-स्व+स्वभाव VI, 5, 6.
 ससामि-स्व+स्वामिन् VIII, 5, 3.
 ससालणय-(सव्यजनं, शालवृक्षसहितं शशक-जीवबन्धनयुक्तं वा, टि.) VI, 9, 4. (सालणअ some kind of dish; see भविस VI, 23, 3.)
 ससि-शशिन् I, 17, 11.

ससियर-शशि+कर VIII, 1, 10.
 ससुर-(1) शशुर (2) स+सुर VI, 15, 4.
 *सह-राज् ° इ I, 10, 7 (Hem IV, 100).
 सह-सह् ° द्विनि II, 6, 18.
 सहल-सफल VII, 14, 4.
 सहस-सहसा III, 9, 1; VII, 1, 3.
 सहस-सहस III, 17, 7.
 सहसारग-सहसार (16th heaven) + अग्र
 IV, 5, 2.
 सहंत-सहमान II, 13, 4.
 सहाअ-स्वभाव I, 5, 5; III, 11, 3.
 सहास-सहस II, 2, 2; VIII, 5, 12.
 सहि-सखिन् VI, 12, 11.
 सहिणाण-स or स्व+अभिज्ञान VI, 8, 11.
 सहियसहिय-सखि+सहित III, 5, 5.
 सहियत्तण-स्व+हितत्व III, 11, 3.
 सहुं-सह II, 1, 2; III, 8, 3.
 सहेज्जअ-सहायक VII, 15, 8.
 संकंका-संका IV, 3, 4; IX, 12, 10.
 संकड-संकट VII, 3, 11.
 संकंति-संकान्ति IX, 2, 6.
 संक्रमिअ-संकान्त II, 8, 10.
 संकास-संकाश I, 5, 8.
 संकिण्ण-संकीर्ण III, 4, 14.
 संकोयण-संकोचन IX, 25, 3.
 संख-संख III, 1, 7.
 संखपुरिस-संख्य+पुरुष IX, 10, 9.
 संखलिया-संखलिका VI, 6, 19.
 संखोहण-संक्षोभण III, 1, 12.
 संखोहणिका-संक्षोभणिका (विद्यानाम) VI, 6,
 11.
 संगय-संगत III, 4, 14; IX, 12, 4.
 संघट्टिय-संघट्टि III, 16, 7.
 संवर-सम्+ह ° इ IX, 6, 6.
 संघाय-संघात VII, 2, 7.
 संहरिअ-संहारित VII, 2, 15.
 संविज्जमान-संवीजमान I, 1, 8.

संनूर-सम+पूर्णम् ° इ VI, 14, 6.
 संवेवअ-संवेतव्य III, 2, 12.
 संजाय-संजात VI, 15, 8.
 संजुत्त-संयुक्त III, 6, 4.
 संजोइय-संयोजित II, 14, 5; V, 9, 11; VI,
 9, 2.
 संजोय-संयोग I, 12, 8.
 संझा-संघ्या VI, 9, 7.
 संझाराअ-संघ्याराग VI, 4, 8.
 संठाण-संस्थान IX, 11, 9.
 संठिअ, ° य-संस्थित I, 6, 1; IV, 1, 14; VMI,
 8, 9.
 संड षण्ड (वृन्द) VII, 7, 4.
 संत-सत् I, 2, 2.
 संत-शान्त I, 10, 11.
 संताण-संतान IX, 11, 10.
 संतय-संतत VIII, 7, 1.
 संतावण-संतापन III, 14, 8.
 संतावणिया-संतापनिका (विद्यानाम) VI, 6, 9.
 संताविर-सम्+तापय्+इर (ताच्छील्ये) VIII, 3, 5.
 संत्ति-शान्ति, स्त्री, VIII, 12, 5.
 संतिकसाय-शान्त + कषाय, IX, 12, 3.
 संतोसिज्ज-सम् + तोषय् (विधिलिङ्.) ° इ III,
 3, 10.
 संथविय-संस्थापित V, 1, 4.
 संथारसेज्जा-संस्तर or सस्तर + शय्या (a bed
 of leaves) IX, 20, 10. (सत्थर Hem.
 IV, 356. ex. सत्थरअ Pai. 402).
 संथुअ-संस्तुत VI, 3, 4.
 संदण-स्यन्दन II, 6, 2; IV, 7, 11.
 संदाण-सम् + दान् ° हि III, 10, 5.
 संदाणिअ-संदानित (बद्ध) VII, 3, 11.
 संपइ-सम्प्रति VI, 12, 3; VIII, 6, 4.
 संपज्ज-सम् + पद् ° इ III, 2, 8.
 संपत्त-सम्प्राप्त VIII, 9, 10.
 संपाइअ-सम्पादित V, 8, 8.
 संपोसहोवास-सम् + प्रोषणोपवास IX, 20, 3.

- संवाहण-संवाहक or सम्बाधक III, 15, 9.
 संबोह-सम् + बोध् °हि वि VII, 9, 9.
 संबोहणिया-सम्बोधनिका (विद्यानाम) VI, 6, 13.
 संबोहिय-सम्बोधित VI, 5, 4.
 संभर-सम् + भृ °रि वि III, 15, 2.
 संभरिअ-सम्भृत I, 9, 11.
 संभय-सम् + भू °उ II, 4, 1.
 *संभेड-सम् + आक्रमण (संघट्ट) IV, 14, 12.
 (See भिड, M. भेडी-competition. भेड-
 मीर, D. VI, 107, does not suit here).
 संमुहिय-संमुखी VI, 1, 9.
 संमाण-सम् + मान् °इ III, 7, 14.
 संवेयाइय-संवेग + आदि IX, 12, 5.
 संवर-तत्सम I, 12, 9.
 संवरिय-संवृत VI, 9, 5.
 संस-शस् °सि वि VII, 10, 5.
 संसग्ग-संसर्ग V, 11, 9.
 साउ-(१) स्वादु, (२) स्व + आयुः VI, 9, 6.
 साउ-(१) स्वादु (२) लक्ष्मी, टि. VII, 6, 12.
 साड-शाट V, 11, 5.
 साडी-शाटी VII, 13, 3, (गजपल्याण, टि.).
 साम-शम IX, 2, 5.
 साम-श्याम VII, 4, 6.
 सामत्थ-सामर्थ्य IX, 14, 4.
 सामंगि-श्यामाङ्गी, जी. VIII, 12, 5.
 सामाइअ-सामायिक IV, 2, 15.
 सामि-स्वामिन् II, 3, 19; V, 6, 3; VII,
 6, 10.
 सामिसाल-स्वामिन् I, 15, 5. (prob. स्वामि +
 सार (श्रेष्ठ)).
 साय-स्वाद IV, 2, 11.
 सायत्त-सपत्नी III, 9, 9; (H. सौत).
 सायर-सागर I, 4, 11.
 सायरदत्त-सागरदत्त, पु. V, 10, 7.
 सायार-स + आचार VI, 2, 7.
 सारअ-सारक (आमक) VIII, 10, 8.
 सारि-(The moving piece in the game
 of चौपड. H. सारी देना to move the
 piece).
 सारिक्क-सादृश्य III, 8, 7.
 सालि-शालि I, 6, 5.
 सावय-आवक (Jain layman) I, 12, 6;
 VI, 3, 6.
 साविस्ति-सावित्री, जी. VIII, 12, 5.
 सास-धास III, 6, 9; VIII, 11, 5.
 सास-शस्य (धान्य) VI, 11, 5; IX, 3, 5.
 सासय-शाश्वत IX, 11, 11.
 सासाणिल-धास+अनिल VI, 4, 3.
 सासुरय-धसुर+क IV, 8, 14.
 साह-शाखा IX, 3, 7.
 साह-साध् ° हेप्पिण् IV, 1 1.
 साहअ-साधक IX, 3, 2.
 साहण-साधन III, 1, 12; V, 1, 5; VII,
 1, 10.
 साहमिय-सह+धर्मिन् IX, 12, 9.
 साहामय-शाखामृग VII, 1, 12.
 साहारअ सहकार (आज) III, 6, 13.
 साहारिअ-सवारित VII, 9, 3, (see Notes).
 साहिअ-साधित III, 17, 13.
 * साहिअ-कथित VII, 3, 5, (Hem IV, 2).
 साहिज्ज-साध् (कर्मणि) ° इ III, 2, 13;
 IX, 5, 4.
 साहिज्ज-साहाय्य VII, 4, 10.
 साहिमाण-स+अभिमान IV, 11, 3.
 साहु-साधु III, 2, 10.
 साहुकारिअ-साधुकारित VII, 9, 3.
 साहुपसंस-साधु+प्रशंसा VI, 3, 11.
 सिअ-शिव IX, 6, 2.
 सिक्ख-शिक्ष् ° इ III, 1, 2; ° हु V, 8, 2;
 ° कखावइ-I, 10, 6.
 सिक्ख-शिक्षा VII, 13, 6.
 सिक्खिअ-शिक्षित VII, 6, 5; VIII, 1, 5.
 सिग्घ-शीघ्र IX, 17, 37.
 सिज्ज-सिध् ° इ III, 2, 6. (Hem. IV, 217.)

सिद्ध-शिष्ट I, 5, 8; VII, 3, 8; IX, 10, 8.

सिद्ध-सृष्ट VIII, 14, 1.

सिणिद्ध-सिग्ध II, 5, 6; (Hem II, 109).

सिणेह-स्नेह IX, 15, 3.

सिन्न-सिक् II, 5, 11; IV, 8, 16.

सित्थ-सिक्थ IX, 7, 1.

सिद्धत्त-सिद्धत्त IX, 6, 10,

सिप्प-सिल्प III, 1, 11.

सिप्पि-शुक्लि II, 8, 10; (Hem II, 138.

H. सीप).

सिमिर-शिविर V, 1, 1; VI, 7, 12.

सिय-सित I, 7, 4; III, 4, 11.

सिय-श्रित VIII, 16, 4.

सिय-श्री IX, 4, 3.

सियपंथमि-भीषममी I, 3, 11.

सियसेविम-भी + सेवित V, 11, 12.

सिर-शिरस् I, 9, 3; I, 17, 16; VI, 10, 16.

सिरकमलुल्ल-शिरः + कमल + उल्ल (स्वार्थे) V, 6, 6.

सिरि-श्री I, 1, 11; I, 3, 1.

सिरिलंपड-श्री + लम्पट III, 15, 3.

सिरिमइ-श्रीमती, स्त्री, I, 15, 9; VIII, 12, 1.

सिरिरक्कराअ-श्रीकराज, पु. VIII, 12, 1.

सिरिवम्मराअ-श्रीवर्मराज, पु. I, 15, 8; I,

16, 7; III, 13, 5; IV, 6, 6; IV, 9, 6.

सिरिहर-श्रीधर, पु. I, 14, 8; III, 14, 12;

III, 16, 8; IV, 14, 1; IX, 24, 1.

सिरिहर-श्रीधर (विष्णु) IV, 4, 13,

सिल-शिला IV, 4, 11; VII, 10, 6.

*सिल्ल-मल्ल spear V, 5, 1, (Hem. IV,

387, ex. सेल्ल-शर D. VIII, 57 does

not suit here as बाण is mentioned separately in the very next line.).

सिब-शिव (शुगली) VII, 6, 9.

सिबणवि-शिवदेवी (Mother of नेमि, the 22nd Tirthamkar) II, 8, 14.

सिबिण-स्वप्न II, 7, 5; (Hem. I, 46).

सिविणेह-स्वप्न + ईहा V, 11, 10.

सिसिर-शिशिर IX, 25, 6.

सिसुवाल-शिशुपाल (enemy of Krishna) VII, 15, 3.

सिहर-शिखर VII, 10, 7; VIII, 11, 1.

सिहरग-शिखराग्र I, 7, 5.

सिहरि-शिखरिन् I, 1, 12; V, 10, 15.

सिहि-शिखिन् (अग्नि) I, 5, 5; IV, 14, 3.

सिहिसिह-शिखि + शिखा (अग्निज्वाला) III, 6, 11.

सिंग-शृङ्ग I, 6, 11; VI, 7, 15; (H. सींग).

सिंगार-शृङ्गार II, 2, 10; (H. सिंगार).

सिंगारकंति-शृङ्गारकान्ति, स्त्री, VIII, 12, 5.

सिंधुविसय-विषय, दे. VII, 4, 8.

सिंधु-तत्सम (गज) V, 1, 6.

सीय-सीता IV, 6, 8; VIII, 8, 5.

सीय-शीत VIII, 1, 10.

सीयर-शीकर III, 7, 6.

सीयल-शीतल I, 5, 5.

सीलइआ, पु. I, 3, 12.

सीलभट्ट-शीलभट्ट पु. I, 5, 1.

सीलवइ-शीलवती, स्त्री V, 2, 13.

सीस-शीर्ष I, 2, 3; V, 11, 13; VI, 5, 10; VII, 5, 12.

सीस-शिष्य I, 2, 3; VII, 1, 16; IX, 11, 7; IX, 22, 8.

सीसक-शीर्ष+क VII, 7, 2.

सीह-सिंह IX, 23, 7.

सीहउर-सिंहपुर, न. V, 2, 13; VII, 4, 7.

सुअ-सुत I, 14, 8; III, 4, 2.

सुअ-शुक II, 1, 9.

सुअ-श्रुत VI, 2, 10; IX, 17, 8.

सुइ-श्रुति V, 9, 13.

सुइ-शुवि IX, 20, 6.

सुइत्त-सुचित IV, 1, 17.

सुइत्त-शुचित IX, 9, 10,

सुइमद्वर-श्रुति+मधुर VII, 12, 1.

सुश्वह-श्रुतिपथ (कर्ण) IV, 8, 3.
 सुश्वहर-श्रुतिधर, पु. VI, 10, 5.
 सुओवहि-श्रुत+उदीध IX, 16, 8.
 सुकइत्तण-सुकवित् VII, 6, 4,
 सुकयसाहिण-सुकृत + साधिनं, IV, 5, 1.
 सुकंठ-पु. VII, 11, 13.
 सुकंति-सुकान्ति, जी, IX, 21, 28.
 सुकिअ-सुकृत VI, 17, 13.
 सुक-शुक I, 16, 5; VII, 7, 1.
 सुक-शुक IX, 17, 18.
 सुक-शुक IX, 21, 21.
 सुक-शुष् °इ V, 9, 6.
 सुकझाण-शुकप्यान IX, 25, 14.
 सुकिल-शुक I, 14, 2.
 सुखेत्त-सुखेत्र IX, 21, 41.
 सुगय-सुगत (बुद्ध) IX, 11, 7.
 सुगगीव-सुगगीव VI, 17, 8.
 सुवारसमीसि-सु + पियाल + संमिश्रित IX, 21,
 13 (चार-पियालवृक्ष D. III, 21; कडव-
 मिश्रयोह, टि.)
 सुज्झ-शुष् °इ VII, 1, 9; °ज्झंति IX, 9, 12,
 (II सूचना) to strike to the mind)
 सुज्झ-शुद्ध III, 9 11.
 सुद्ध-सुद्ध III, 14, 2; V, 6, 11; IX, 13,
 12.
 सुण्ण-शून्य IV, 3, 7; VI, 16, 15; IX, 5,
 11.
 सुण-श्रु, °णि I, 13, 2; °णेप्पिणु I, 13, 1;
 (Hem, IV, 241)
 सुणंत-शृण्वत् III, 4, 2; IX, 17, 29.
 सुणिय-श्रुत III, 1, 6.
 सुणियल-सु+निगड VI, 5, 4.
 सुण्हा-सुणा IX, 18, 17; (Hem. I, 261.)
 सुतव-सु+तपस् VIII, 13, 7.
 सुत्त-सूत्र V, 8, 14.
 सुत्तंक-सूत्राङ्क IX, 22, 7.
 सुत्तंतिय-श्रोत्रान्तिक VI, 2, 10.

सुत्थिअ-सुस्थित II, 4, 11.
 सुत्थिरत्त-सु+स्थिरत्त I, 4, 9.
 सुदंसण-सुदर्शन (मेरुनाम) I, 6, 2.
 सुदंसणिय-सुदर्शना (विद्यादेवी) VI, 1, 8.
 सुदंसणिल्ल-सुदर्शना+इल्ल (स्त्रावै) VIII, 9, 10.
 सुदिस-सु+दृश् II, 14, 1.
 सुदुण्णअ-सु+दुर्नय IX, 14, 7.
 सुद्ध-शुद्ध II, 1, 1.
 सुद्धोयण-शुद्ध+ओदन VI, 2, 6.
 सुधीर-पु. VIII, 16, 12.
 सुपरट्टपुर-सुप्रतिष्ठपुर, न. VI, 15, 6.
 सुपसत्थ-सु+प्रशस्त I, 1, 5.
 सुपसाहण सु+प्रसाधन V, 1, 5.
 सुपसिद्ध-सु+प्रसिद्ध I, 6, 4.
 सुपेज्जा-सु+पेया IX, 17, 26.
 सुपोरिस-सु + पौरुष IX, 3, 7.
 सुमेसह-सु + मेवज IX, 21, 32.
 सुमर-स्मृ °इ I, 10, 11 (Hem. IV, 74).
 *सुमंठ-सुंठारित, टि. (मंठ-शाठ, बन्ध D. VI,
 111; मंद, मृष्ट, of जस. do not suit here).
 सुम्म-श्रु (कर्मणि) °इ IV, 12, 4; VII, 1, 8;
 (see भविस. सणकु.)
 सुय-शुक I, 13, 5; VII, 1, 12.
 सुय-सुत I, 16, 8; VI, 15, 8.
 सुय-स्वप् °यंति I, 6, 9.
 सुयण-सुजन I, 5, 4; III, 2, 3; V, 5, 8.
 सुयपंचमि-श्रुतपञ्चमी I, 1, 2.
 सुयंघ-सुगन्ध II, 11, 4.
 सुर-स्वर I, 7, 3.
 सुरत्त-सु+रत्त VIII, 6, 17.
 सुरय-सुरत IX, 10, 1.
 सुरवह-सुरपति I, 6, 14.
 सुरसारिआ-सुर+सारिका (श्रेष्ठा ?) VI, 1, 14.
 सुरसुक्खर-सुरेभ्यः सुखं रातीति, टि VI, 2, 8;
 (prob. letter ओम्).
 सुरसुदंरि-° री, जी IV, 7, 6.
 सुरंगि-सुरङ्गी. जी. VIII, 12, 10.

सुरालसगेया-सुर+आलस+गेया II, 11, 10.
 सुरिद-सुरेन्द्र I, 14, 5.
 सुरिदहि-सुरेन्द्र+अदि VI, 13, 8.
 सुलग-सुलग्न IX, 17, 32.
 सुलोयणिय-सु+लोचना V, 3, 12.
 सुवर्ण-सुवर्ण VI, 7, 8.
 सुवराडिय-सु+वराटिका III, 12, 6.
 सुवात-सु+वात IX, 17, 17.
 सुवाहि-सु+व्याधि IX, 21, 30.
 सुविहाण-सु+वि+भान (प्रभात) II, 7, 7; IX, 20, 15; (D.VII, 90; Hem. IV, 330, 362. Coll. H. भ्याना).
 सुविहि-सु+विधि II, 13, 7.
 सुव्यय-सुव्रत पु. VI, 3, 1.
 सुसहसण-सु+स्वत्व III, 3, 11.
 सुसह्ला-सु+शल्या III, 9, 3.
 सुसहाव-सु+सहाय or स्वभाव III, 2, 1.
 सुस-भस् ° संति I 18, 4.
 सुसिअ-शोषित VI, 2, 6.
 सुसिर-सुषिर (छिद्र) V, 9, 13.
 सुह-सुभ VI, 5, 5.
 सुह-सुख I, 7, 6; I, 11, 10, V, 8, 15.
 सुहचंद-सुभचन्द्र पु. VII, 11, 6.
 सुहड-सुभट II, 6, 2; VI, 7, 3; VIII, 9, 6.
 सुहदा-सुभद्रा स्त्री, VII, 11, 6.
 सुहमाण-सुख+माननी, स्त्री, VII, 11, 8.
 सुहम्म-सु+हर्म्य II, 5, 5.
 सुहय-सुभग III, 3, 2; V, 8, 15.
 सुहयत्तण-सुभगत्व IX, 15, 6.
 सुहयारी-सुखकारी V, 7, 10.
 सुहलिय-सुफलित IV, 5, 1.
 सुहवइ-सुखवती, स्त्री, VIII, 4, 7.
 सुहसयण-सुखशयन or सुभशवन II, 6, 17.
 सुहंकर-सुभंकर VII, 4, 11.
 सुहासण-सुखासन II, 5, 7.
 सुहि-सहद् II, 14, 10.

सुहुम-सुह्म III, 8, 9; IX, 13, 10. (Hem. I, 118.)
 सुहुं-सुखम् adv. I, 14, 9.
 सुहेलि-सुखेलि I, 15, 2; (सुख D. VII, 36; Pai. 427).
 सुंडीर-शौण्डीर III, 11, 9. (Hem I, 160).
 सुंभ-शुम्भ ° इ. VI, 14, 5; (हन्ति, टि. see णिसुंभ).
 °सुंभणिया-मारणी VI, 6, 18.
 *सुडिअ ° य-भग्न V, 4, 13; VII, 7, 11; (Hem. IV, 106).
 सुर-सूर्य I, 5, 6; VI, 14, 2.
 सुरकंत-सूर्यकान्त IX, 17, 22.
 सुल-शूल II, 3, 16; VI, 14, 1; IX, 7, 7.
 सुलभूअ-शूलभूत IV, 9, 6.
 सुहअ-सुभग III, 5, 10 (lengthened for metre).
 सेज्जा-शय्या IX, 17, 26 (Hem. I, 57.)
 सेज्जायल-शय्यातल V, 13, 2.
 सेट्टि-श्रेष्ठिन् I, 15, 5. (H. सेठ, सेठी).
 सेणि-श्रेणी VIII, 7, 1.
 सेणिअ-श्रेणिक, पु. I, 7, 9; I, 12, 12; I, 13, 2.
 सेण्ण-सैन्य III, 16, 4.
 सेयवेय-स्वेद + वेग VI, 4, 10.*
 सेयंस-श्रेयस् + अंश VI, 15, 13.
 सेयायवत्त-श्वेत + आतपत्र II, 11, 5.
 सेलिंदबाला-शैलेन्द्र + बाला (पार्वती) II, 3, 17.
 *सेल्ल-See सिंह VII, 7, 10.
 सेवय-सेवक VIII, 16, 12.
 सेविअ-सेवित III, 8, 3.
 सेविज्जमाण-सेव्यमान I, 9, 7.
 सोचेय-शोचयेत् IX, 20, 12.
 सोणिअ, °य-शोणित VII, 6, 2; VII, 15, 9.
 सोत्त-श्रोत्र III, 9, 9; V, 9, 2.
 सोम-सौम्य III, 4, 6.
 सोम-पु. VII, 11, 12.
 सोम-स्त्री VIII, 12, 7.

सोमप्यह-सोमप्रभ, पु. VI, 12, 3.
 सोमालिय-सुकुमारिका IV, 8, 5; VIII, 11, 8; (Hem. I, 171).
 सोय-शोक VII, 11, 2.
 सोरह-सौराष्ट्र दे. I, 15, 7.
 सोरह सौरभ V, 7, 1.
 सोलहम-षड्दशम IV, 5, 1 (H. सोलहमा).
 सोवण्ण-सुवर्ण VII, 13, 3.
 सोवाण-सोपान II, 11, 8.
 सोवेइ-स्वपेत् IX, 20, 10.
 सोसिय-शोषित IX, 25, 7.
 सोह-शोभा I, 9, 10.
 सोहग्ग-सौभाग्य II, 9, 6; IV, 12, 5; VIII, 1, 12.
 सोहण-शोभन पु. I, 2, 4.
 सोहण-शोभन IX, 19, 1.
 सोहमाण-शोभमान I, 1, 8.
 सोहम्म-सौधर्म (स्वर्गनाम) IX, 17, 45.
 सोहंत-शोभमान II, 12, 4; V, 1, 1.
 सोहिय^०अ-शोभित I, 17, 11; V, 12, 8.
 *सोहेइ-त्यजेत (?) IX, 20, 11. (M. सोढणे, H. छोडना to give up).

ह

हउं-अहम् Nom. sing. I, 3, 11; (II. हूं).
 हप-हयान् Acc. plu. VI, 13, 11.
 *हक-निषेध VII, 7, 1; (Hem. IV, 134, H. हांक challenge).
 *हकंत-निषेधमान VIII, 3, 10.
 *हकारअ-दत्त VII, 10, 12, (H. हकारा or हलकारा).
 *हकारिअ-आहूत II, 14, 2; IV, 7, 4; VI, 15, 4; VII, 8, 1; (M. हांका मारणे, to call out).
 *हकिऊण-हत् इति शब्देन चोदयित्वा :VI, 13, 11. (H. हांकना to drive, हक-निषेध does not suit here).

*हकिय-निषिद्ध VIII, 13, 12 (see हक).
 हहमग्ग-हहमार्ग VIII, 2, 11.
 हड-घटा (समूह) II, 6, 2.
 हडी-घटी IX, 5, 13.
 *हहु-अस्थि VI, 15, 6; VII, 1, 14. (D. VIII, 59; H. हाडु).
 हण-हन् ^०सु III, 3, 14; ^०णु IV, 7, 12.
 हणुव-हनुमत I, 4, 3; VI, 17, 8.
 हणेव्वअ-हन्तव्य IV, 8, 9; IX, 21, 31.
^०हन्ति-भाकि VI, 15, 9.
 हत्थि-हस्तिन् I, 6, 4; VII, 1, 18; (H. हाथी, M. हत्ती).
 हात्थिहड-हस्ति + घटा II, 6, 2.
 हत्थ-हस्त (गुंडादण्ड; ^०नक्षत्र) III, 17, 9.
 हम्म-हर्म्य III, 6, 8.
 हम्म-हन् (कर्मणि) ^०इ IV, 14, 4. ^०म्मंति I, 18, 4. Hem. IV, 244).
 हम्म-हन् (कर्तरि) ^०इ III, 7, 9; (Hem. IV, 244 com).
 हय-हत I, 3, 9; I, 6, 11; II, 7, 5.
 हय-(१) तत्सम (अथ) (२) हत VI, 4, 6.
 हयपर-(१) हतपर (२) हयापर VII, 14, 3.
 हयाणंग^०-हत+अनङ्ग II, 3, 3.
^०हर-गृह I, 7, 2; ^०हर I, 11, 1.
 हराविअ-हारापित III, 11, 10.
 हरिय-हरित I, 6, 12; I, 14, 2.
 हरिवम्म-^० मन्, पु. V, 2, 13.
 हरिस-हर्ष I, 11, 9; V, 5, 8.
 हरिसिअ-दृष्ट I, 18, 1.
^०हल-फल VII, 3, 1.
 हलि-सखि (सम्बोधने) II, 2, 20; (हला, हले, Hem, II, 195; हलि IV, 332; 358 ex.)
 *हल्लिय-चलित I, 7, 1; V, 10, 16; (D. VIII, 62; H. हलना, हिलना. M. हालणे to shake).
 हव-भू ^०इ III, 2, 7, (Hem IV, 60)
^०वेप्पिणु IX, 13, 3.

हवैत-भवत् III, 3, 10.
 हालिणि-हालिनी (कर्षकली) I, 6, 10; I, 13, 8.
 हिङ-हिण् (अम) °इ VIII, 1, 2.
 हिङण-हिण्डन III, 9, 7.
 हिङिय-हिङित VI, 15, 11.
 हित-इत II, 11, 10; III, 13, 11; VI, 14, 3.
 हितिय-इता V, 2, 15.
 हिदोलैती-हिदोलयन्ता I, 13, 7. (हिदोल a swing, H हिडोला.M. हिदलणे to swing).
 हिय-इद् (हृदय) VII, 6, 19.
 हियउल्ल-इद्+उल्ल (स्वार्थे) III, 6, 6; IV, 8, 7; V, 1, 14.
 हियय-इदय I, 17, 13.
 हिययत्तण-हितत्त टि. III, 3, 11;
 हिययअ-इदय II, 6, 1; VII, 2, 5
 हिलिहिलि-onomatop. III, 14, 1; IV, 7, 12; VII, 1, 7.
 हिंसायार-हिंसाचार IX, 9, 12.
 हिसिर-हेषणशील III, 14, 1; (H. हींसना to neigh).

हुअंय-भूत I, 8, 5; II, 10, 5; III, 1, 4; VI, 1, 12.
 हुयवह-हुतवह (अमि) III, 3, 1; VII, 7, 10; IX, 6, 1.
 हुयास-हुतास III, 6, 9.
 *हुलिय-क्षित (प्रहत) VII, 7, 10. (Hem. IV, 143; H. हुल poking; हुलिय-शीघ्रम् D. VIII, 59; does not suit)
 हुवासण-हुताशन VIII, 15, 13,
 हुंकर-हुं+ऊ °इ VI, 14, 5; °रति IV, 15, 7.
 हुंत-भवत् III, 15, 5; VI, 7, 9.
 हूर्-भूता I, 18, 10. (H. हूर्).
 *हुलंति-प्रहरन्ति V, 5, 4, (see हुलिय II. हुल देना to give a poking stroke).
 हेउ-हेतु I, 2, 6.
 हेमवण्णुल्ल-हेमवर्ण+उल्ल (स्वार्थे) III, 4, 12.
 हो-भू °इ I, 4, 9, III, 2, 1; °उ I, 4, 1; °सइ II, 6, 4; °हि I, 3, 10; °इवि VI, 4, 8. (Hem IV, 60.)
 होत-भवत् III, 15, 13.

Index of Personal Names

*Note :—*Sanskrit forms of names are given. Apabhraṃśa forms are included in the general Glossary.

अक्षपाद-IX, 7, 3. Gautama, the author of Nyāya philosophy.

अछेय-VI, 15, 8; VIII, 10, 1. Son of Vijayasimha, took service with Nāgakumāra.

अतिथल-VI, 11, 6. Son of Aparājita.

अपराजित-VI, 11, 4. King of Paṇḍra-Vardhana, ancestor of Vanarāja.

अभिचन्द्र-VII, 11, 3. Ruler of Gajapura, of Kuru family.

अमेय-VI, 15, 8; VIII, 10, 1. Son of Vijayasimha, took service with Nāgakumāra.

अरिदमन-IV, 7, 14; IV, 9, 5. King of Gauda; invaded Pataliputra from Vijayapura.

अरिर्वर्मन्-VII, 4, 5. King of Girinagara, son of Śrivarman.

अर्हिस्तादेवी-VIII, 12, 7. A daughter of Śrīrakṣa.

अंतरराज-VII, 3, 13. King of Antarpura.

आनन्दप्रभा-VII, 11, 9. A daughter of Subhacandra.

उर्वशी-V, 9, 3. The nymph.

कनकमाला-VII, 11, 10. A daughter of Subhacandra.

कनकोज्वला-VII, 11, 9. A daughter of Subhacandra.

कणचर-IX, 7, 3; IX, 11, 7. Kaṇḍa the author of Vaiśeṣika philosophy.

कपिल-IX, 11, 7. The author of Sāṅkhya philosophy.

कमलप्रभा-VII, 11, 8. A daughter of Subhacandra.

कमलश्री-VII, 11, 8. A daughter of Subhacandra.

कमला-VII, 11, 8. A daughter of Subhacandra.

कर्ण-I, 4, 6; VIII, 5, 6. The hero of Mahābhārata, famous for charity.

कश्यपकृपि-I, 2, 1. Gotra of the author.

कंस-IV, 9, 11. Enemy of Kṛṣṇa.

कामरति-VIII, 2, 5. Daughter of the Pāṇḍya king.

कामरूप-VIII, 2, 9. An officer of Pāṇḍya king.

कालाङ्गी-VIII, 12, 10. A daughter of Śrīrakṣa.

किन्नरी-III, 6, 2. Elder daughter of Pañca-Sugandini.

कुन्दम्बा-I, 3, 8. Nanna's mother.

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कुरंगी-VIII, 12, 10. A daughter of
| - Śrīrakṣa.

कुलिशकण्ठ-VII, 11, 15 same as
Vajrakarṣṭha.

कुसुमदशन-I, 3, 9. Same as Puspadanta.

कृष्ण-VII, 15, 3. Slew Śiśupāla.

कृष्णराज-I, 1, 11. King of Mānyakhota.

केशवमह-I, 2, 1. Father of Puspadanta.

कौण्डिन्य गोत्र-I, 3, 3 Family of Nanna.

गणिकासुन्दरी-IV, 6, 8; VIII, 1, 1.

Daughter of Vasantamālī of Pātali-
liputra, married by Mahāvyaḥla.

गायित्री VIII, 12, 6. A daughter of
Śrīrakṣa.

गांगेय-I, 4, 4. A hero of Mahābhārata
famous for purity of character.

गांधारी-VIII, 12, 8. A daughter of
Śrīrakṣa.

गुणधर्म-I, 2, 4. Pupil of Mahodadhi,
who requested the poet to compose
the work.

गुणवती-VII, 4, 6; VII, 9, 10. Daugh-
ter of Arivarman, king of Giri-
nagara.

गोतम-I, 13, 1. Disciple of Mahāvira
Tirthamkara.

गोमिनी-VIII, 12, 3. A daughter of
Śrīrakṣa.

गौरी-VIII, 12, 8. A daughter of
Śrīrakṣa.

गण्डप्रद्योत-VII, 5, 21. King of Sindhu,
also called Pracanda pradyota.

चन्द्रगुप्त-IX, 1, 8 King of Āndhra
with capital at Dantipur.

चन्द्रप्रभ-V, 11, 6. The 8th Tirthamkara.

चन्द्रप्रभा-VIII, 12, 6. A daughter of
Śrīrakṣa.

चन्द्रमती-IX, 1, 9. Wife of Candra-
gupta.

चन्द्रलेखा-VIII, 12, 6. A daughter of
Śrīrakṣa.

चन्द्रा-VII, 15, 4. Daughter of Abhi-
candra.

चन्द्रिणी-VIII, 12, 6. A daughter of
Śrīrakṣa.

चारित्रगुप्ति-VIII, 12, 8. A daughter of
Śrīrakṣa.

चेलनादेवी-I, 7, 9. Wife of Śreṇika
king of Rājagṛha.

जय-VII, 8, 2. A warrior of Caṇḍa-
pradyota.

जयलक्ष्मी-VIII, 12, 7. A daughter of
Śrīrakṣa.

जयवती-IV, 1, 7; IV, 6, 8; VIII, 2, 2.
Wife of Jayavarman king of
Mathurā and mother of Vyāla and
Mahāvyaḥla.

जयवर्मन्-IV, 1, 7, VIII, 1, 1. King of
Mathurā, father of Vyāla and
Mahāvyaḥla.

जयधर-I, 14, 4; I, 15, 11; V, 6, 4;
IX, 22, 3; IX, 24, 2. King of
Kanakapura, father of Nāgakumāra.

जयसेन-VIII, 4, 7. King of Ujjain.

जितशत्रु-VI, 2, 3; VI, 7, 7. Son of
Vidyādhara Vidyutprabha; prac-
tised penances in Kañcanaguhā.

तिलकासुन्दरी-VIII, 7, 6. Daughter of
Meghavāhana, king of Kiṣkindha-
Malaya.

तुङ्गी-VIII, 12, 10. A daughter of
Śrīrakṣa.

त्रिगुप्त-VI, 14, 12. A sage from whom
Somaprabha took Dikṣā.

INDEX OF PERSONAL NAMES

त्रिभुवनरति-V, 7, 9; V, 13, 10 Daughter of Nandi, king of Kashmir.
वामोदर-II, 8, 13. Epithet of Kṛṣṇa.
वुर्मुल-VII, 2, 14, The Bhilla who waited upon Nāgakumāra in the poison-mango-grove.
वुर्वचन-IV, 6, 12; V, 2, 7; V, 4, 18. Son of minister Priyavarman, and king regent of Mathurā.
देवकी-VIII, 12, 5. A daughter of Śrīrakṣa.
देवकुमार-IX, 24, 9. Son and successor of Nāgakumāra.
देवदत्ता-V, 1, 13 A. courtesan of Mathurā.
द्रोण-II, 14, 12. The teacher of Arjuna.
द्विजशिष्य-IX, 11, 7. Author of a philosophy.
धनदत्त-IX, 15, 5. Merchant of Vitaṣo-kapura, father of Nāgadatta.
धनभी-IX, 15, 5. Wife of Dhanadatta.
नन्दमति-V, 7, 8. Wife of Nandi king of Kashmir.
नन्दि-V, 7, 8. King of Kashmir.
नन्न-I, 2, 2. Son of Bharata, the author's patron.
नमि-VI, 1, 11. The 21st Tirthamkara.
नमिनाथ-VI, 2, 4. Same as Nami.
नयंधर-IV, 15, 11; IX, 22, 1. Minister of Jayandhara.
नर-II, 14, 12. An epithet of Arjuna.
नवरङ्गी-VIII, 12, 7. A daughter of Śrīrakṣa.
नाहल-I, 3, 12; I, 5, 1. One of the persons who requested the poet to compose the work.
नागकुमार-II, 14, 1. etc. The hero.

नागदत्त-IX, 15, 6. Son of Dhanadatta.
नागवसु-IX, 15, 8. Daughter of Vasudatta.
नागभी-VII, 11, 9. Daughter of Śubhacandra.
नागिनी-VIII, 12, 4. A daughter of Śrīrakṣa.
नारायण-VII, 8, 7. An epithet of Viṣṇu.
पद्मिनी-VIII, 12, 4. A daughter of Śrīrakṣa.
पञ्चसुगन्धिनी-III, 5, 4; III, 7, 16. mother of Kinnarī and Manoharī.
पाण्डुराज-VIII, 2, 3. The Pāṇḍya-king with capital at Dakṣiṇa Mathurā.
पवनदेव-VIII, 12, 13. Sister's son of Śrīrakṣa.
पिहितार्थ-II, 3, 22; II, 7, 1; IX, 4, 3. A sage.
पुण्यदन्त-I, 2, 5; I, 5, 2. etc. The author.
पृथ्वीदेवी-I, 15, 10; II, 5, 14; III, 8, 14; IX, 24, 2. Daughter of Śrīvarma and mother of Nāgākumāra.
पौलोमी-I, 7, 10. Wife of Indra.
प्रचण्डप्रद्योत-VII, 4, 9. same as Candapadyota.
प्रियवर्मन्-IV, 6, 11; V, 5, 14. Minister of Mathurā, father of Durvacana.
बुद्धिमेह-VIII, 12, 6. A daughter of Śrīrakṣa.
भरत-I, 3, 8. Father of Nanna.
भरत-IV, 4, 13. The Cakravartin.
भीमबल-VI, 11, 6. Son of Aparājita.

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भीमासुर-V, 12, 2. A resident of Pātālā.
मदनमञ्जुषा-IX, 1, 11. Daughter of Candragupta.
मदनलीला-VIII, 12, 4. A daughter of Śrīrakṣa.
मनोरमा-VIII, 12, 3 Elder daughter of Śrīrakṣa.
मनोहरी-III, 6, 2. Daughter of Puñca-sugandhinī.
मलयसुन्दरी-V, 2, 4. Wife of Andirīja.
महाबल-VI, 12, 4. Son of Atibala.
महाभीम-VI, 12, 2. Son of Bhūmabala.
महारक्ष-VIII, 12, 2; VIII, 16 10. Son of Śrīrakṣa.
महाव्याल-IV, 1, 8; VIII, 3, 6; VIII, 10, 1. Son of Jayavarma.
महोदधि-I, 2, 3. Teacher of Guṇadharma and Śobhana.
मङ्गी-VIII, 12, 5. A daughter of Śrīrakṣa.
मन्दाकिनी-VIII, 12, 4. A daughter of Śrīrakṣa.
मन्दोदरी-V, 7, 8. Wife of Rāvana.
माधव-VIII, 4, 13; IX, 3, 8. An epithet of Viṣṇu.
मालती-VIII, 12, 9. A daughter of Śrīrakṣa.
मुग्धादेवी-I, 2, 1. Wife of Keśava-bhaṭṭa, mother of Pu-padanta, the author.
मुनिगुप्त-IX, 15, 10; IX, 16, 1. A sage.
मेघवाह-VIII, 8, 1. same as Megha-vāhana.
मेघवाहन-VIII, 7, 5. King of Kī-kindha-Malaya.

युधिष्ठिर-I, 4, 5 The Pāṇḍava prince celebrated for his righteousness.
रक्ष-VIII, 12, 2; VIII, 16, 10. Son of Śrīrakṣa.
रति-VIII, 12, 8. A daughter of Śrīrakṣa.
रत्नमाला-VII, 11, 1. Wife of Abhicandra.
रत्नमाला VIII, 12, 9. A daughter of Śrīrakṣa.
रम्भा-IV, 6, 8. A nymph celebrated for her beauty.
रम्भा-VIII, 12, 7 A daughter of Śrīrakṣa.
राघव-VI, 17, 8; VII, 14, 9. An epithet of Rāma.
राम-IV, 6, 9; VIII, 8, 5. Hero of Rāmāyana.
रावण-IV, 11, 2; VII, 14, 9. Enemy of Rāma.
रुक्मिणी-VII, 11, 15. Daughter of Sukantha.
रेवती-VIII, 12, 5. Daughter of Śrīrakṣa.
लक्ष्मीवती-VI, 8 7; IX, 2, 1. Daughter of Vijayandhara.
वज्रकण्ठ-VII, 15, 2. Son of Sukantha.
वज्रोदरी-VII, 11, 14. Wife of Sukantha.
वनमाला-VI, 8, 7. Wife of Vanarāja.
वनराज-VI, 12, 5; VI, 8, 6. Son of Mahābala, chief of Girīśikhara.
वल्लभराज-I, 3, 2. Epithet of Kṛṣṇaraja.
वसन्तमाला-IV, 6, 7. Mother of Gaṇikā-sundarī.
वसुदत्त-IX, 15, 7. Merchant of Vitaśokapura.

INDEX OF PERSONAL NAMES

- वसुमति**-IX, 15, 7. Wife of Vasudatta.
वसुधरा-VI, 11, 5. Wife of Aparājita.
वासव-I, 14, 10. Merchant of Kanaka-pura.
विजय-VII, 8, 2. A warrior of Cauda-pradyota.
विजयसिंह-VI, 15, 7 King. of Supra-tisthapura.
विजयसेना-VI, 15, 7. Wife of Vijaya-simha.
विजयधर-IX, 1, 14. Ruler of Tri-bhuvanatilaka.
विजया-IX, 1, 15. Wife of Vijayan-dhara.
विद्युत्प्रभ-VI, 2, 2. A Vidyādharma of Alakapura, father of Jitāsātru.
विद्युत्प्रभा-VIII, 12, 3. A daughter of Śrīrakṣa.
विद्युद्वेगा-VIII, 12, 3. A daughter of Śrīrakṣa.
विनयपाल-V, 2, 11. King of Kānyakubja.
विनयवती-V, 2, 12. Wife of Vinayapāla.
विष्णु-IV, 9, 11; VIII, 8, 8.
विमला-VI, 2, 2. Wife of Vidyutprabhā.
विशालनेत्रा-I, 14, 7; II, 2, 15. Wife Jayandhara.
वृकोदर-IV, 10, 17. An epithet of Bhīma.
वैकुण्ठ-VII, 12, 7. An epithet of Viṣṇu.
व्याल-IV, 1, 8; VIII, 10, 1. etc. son of Jayavarma.
शान्ति-VIII, 12, 5. A daughter of Śrīrakṣa.
शिवदेवी-II, 8, 14. Mother of Nemi-nātha the 22nd Tīrthamkara.
शिशुपाल-VII, 15, 3. Enemy of Kṛṣṇa.
शीलइया-I, 3, 12. One of the persons who requested the poet to compose the work.
शीलमद-I, 5, 1. Same as Śilaiyā.
शीलवती-V, 2, 13. Daughter of Vinayapāla.
शुभचन्द्र-VII, 11, 6. King of Kauśāmbī.
शृङ्गारकान्ति-VIII, 12, 5. A daughter of Śrīrakṣa.
शोभन-I, 2, 4. Pupil of Mahodadhī.
श्यामाङ्गी-VIII, 12, 5. A daughter of Śrīrakṣa.
श्रीधर-I, 14, 8; III, 14, 12; III, 16, 3; IV, 14, 1; IX, 24, 1. Elder son of Jayandhara.
श्रीमती-I, 15, 9. Wife of Śrīvarmarāja, mother of Prthivīdevī.
श्रीमती-VIII, 12, 1. Wife of Śrīrakṣa.
श्रीरक्ष-VIII, 12, 1. King of Bhūmitilaka, slain by Pavanavega.
श्रीवर्मराज-I, 15, 8; I, 16, 7; III, 13, 5. King of Gīṇāgara, father of Prthivīdevī.
श्रीवर्मराज-IV, 6, 6; IV, 9, 6. King of Pātulipatra.
श्रुतिधर-VI, 10, 5. A sage.
श्रेणिक-I, 7, 9; I, 12, 12; I, 13, 2. King of Rājagṛha.
सन्मति-I, 8, 13. An epithet of Mahāvīra, the 24th Tīrthamkara.
सरस्वती-VIII, 12, 6. A daughter of Śrīrakṣa.
सती-VIII, 12, 9. A daughter of Śrīrakṣa.

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सत्यवती-VI, 11, 5. Wife of Aparājita.
सागरदत्त-V, 10, 7. Merchant of Kashmir.
सावित्री-VIII, 12, 5. A daughter of Śrirakṣa.
सीता-IV, 6, 8; VIII, 8, 5. Wife of Rāma.
सुकण्ठ-VII, 11, 13. A Vidyādhara of Alāṅghanagara.
सुगत-IX, 11, 7. An epithet of Buddha.
सुग्रीव-VI, 17, 8. The forest chief devoted to Rāma.
सुदर्शना-VI, 1, 8; VIII, 9, 10. A forest divinity, keeper of the Vidyās.
सुधीर-VIII, 16, 12. Minister appointed at Bhūmitilaka.

सुमद्रा-VII, 11, 6. Wife of Śubhacandra.
सुरङ्गी-VIII, 12, 10. A daughter of Śrirakṣa.
सुरसुन्दरी-IV, 7, 6. Daughter of Śrivarman king of Pāṭaliputra.
सुव्रत-VI, 3, 1. A sage.
सोम-VII, 11, 12. A Vidyādhara of Alāṅghanagara.
सोमा-VIII, 12, 7. A daughter of Śrirakṣa.
सोमप्रभ-VI, 12, 3. Son of Mahabhīma.
हनुमत्-I, 4, 3; VI, 17, 8. The Vānara chief devoted to Rāma.
हरिवर्मन्-V, 2, 13. King of Siṃhapur.

Index of Geographical Names

Note:—Sanskrit forms of names are given. Apabhraṃṣa forms are included in the general Glossary.

अलकपुर—VI, 2, 1. On mount Kailāśa.
अलंघनगर—VII, 11, 13. Near Kauśāmbi, capital of Sukanṭha Vidyādhara.
अंतरपुर—VII, 3, 13. Capital of Antarvāna.
अंतरवन—VII, 3, 12. With capital at Antarpura, ruled by Antararāja.
आंध्रदेश—IX, 1, 7. With capital at Dantipur, ruled by Candragupta.
उज्जयिनी—VII, 3, 8; VIII, 4, 7. ruled by Jayasena.
उत्तरमथुरा—IV, 1, 7. Ruled by Jayavarma who was succeeded by his son Vyāla and Mahāvyāla.
ऊर्जयत्—VII, 1, 2; VII, 10, 4. Mountain in Saurāstra.
पेरावत—IX, 13, 5; IX, 15, 4. A country.
कनकपुर—I, 13, 9; I, 17, 2; III, 13, 13; IV, 12, 1; IX, 22, 3. in Magadha, ruled by Jayandhara, who was succeeded by his son Nāgakumāra the hero.
किष्किंधमलय—VIII, 7, 4. with capital at Meghapur ruled by Meghavāhana.
कुसुमपुर—IV, 6, 13; VIII, 1, 2. Same as Pātaliputra.

कश्मीर V, 7, 7. With capital of the same name.
कश्मीर—V, 7, 7. capital of Kashmir, ruled by King Nandi.
कान्यकुब्ज—V, 2, 11. Ruled by Vinayapāla (Mod. Konnoja)
कैलाश—III, 15, 13. Mountain.
कौशाम्बी—VII, 11, 5. Capital of the Vatsas, ruled by Śubhacandra.
गजपुर—VII, 11, 1; VIII, 5, 4. Ruled by Abhicandra younger brother of Śubhacandra.
गिरिनगर—I, 15, 6; I, 16, 6; VII, 4, 9. Capital of Saurāstra ruled by Varmarāja who was succeeded by his son Arivarma.
गिरिशिखर—VI, 8, 6 Seat of Vanarāja.
गोकुल—VIII, 16, 6. Kṛṣṇa's abode.
गोवर्धन—III, 17, 15. The hill raised by Kṛṣṇa.
गौड—IV, 7, 13. With capital at Vijayapur, ruled by Aridamana.
जम्बूद्वीप—I, 6, 1. containing the Bharata Varṣa.
जालंधर—V, 7, 6.
ज्वलन्ती—VII, 1, 10. A forest tract.
तोयावलि—VIII, 8, 12 An island.

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त्रिभुवनतिलक-IX, 1, 13. A town ruled by Vijayandhara.
दक्षिणमथुरा-VIII, 2, 3. The Pāṇḍya capital (Mod. Madura).
वंतिपुर-IX, 1, 12. Capital of Āndhra.
पाटलिपुत्र-IV, 6, 5. Ruled by Śrī-varma.
पाताल-V, 12, 6. In Rāmyaka forest, home of Dānavas.
पुण्ड्रवर्धन-VI, 11, 3. Paternal home of Vanarāja.
भरतक्षेत्र-I, 6, 3; I, 13, 3; IX, 13, 5. Situated in the middle of Jambūdvīpa, to the south of Sudarśana Mēru, bounded by Lavaṇodadhi and Himagiri.
भूमितिलक-VIII, 11, 13. A town in Toyāvali island, ruled by Śrīrakṣarāja.
मगध-I, 6, 4. With capital at Rājagṛha ruled by Śrōṇika; I, 13, 4 with capital at Kanakapur, ruled by Jayandhara.
मथुरा-IV, 6, 4. same as Uttara Mathurā; IV, 15, 15; V, 6, 9; IX, 1, 2, same as Dakṣiṇa Mathurā.
मेघपुर-VIII, 7, 5. Capital of Kiskindhā-Malaya, ruled by Meghavāhana.
मान्यखेट-I, 1, 12. The Rāstrakūṭa capital ruled by Kṛṣṇarāja.

रम्यक-V, 10, 5. A forest.
रजतमहीधर-VI, 2, 1. In Vijayārdha, same as Kailāsa.
राजगृह-I, 6, 13. Capital of Magadha ruled by Śrōṇika.
लवणार्णव-I, 13, 3. The briny ocean surrounding the Bharata-kṣetra.
विजयपुर-IV, 7, 14. Capital of Gauḍa, ruled by Aridamaṇa.
वत्स-VII, 11, 5. With capital at Kauśāmbī ruled by Śubhacandra.
वसंततिलक-VII, 11, 11. A forest near Kauśāmbī.
विदेह-IX, 13, 5. A country.
विपुलगिरि-I, 8, 13. A hill near Rājagṛha.
वीतशोकपुर-IX, 15, 5. In Airāvata country.
सिंधु-VII, 4, 8. with capital at Sindhupura ruled by Caṇḍapradīyōta.
सिंहपुर-V 2, 13. Ruled by Harivarma.
सिंहपुर-VII, 4, 7. capital of Sindhū, ruled by Caṇḍapradīyōta.
सुदर्शन-I, 6, 2. A mountain in the middle of Jambūdvīpa.
सुप्रतिष्ठपुर-VI, 15, 6. Ruled by Vijaya-siṃha.
सौराष्ट्र-I, 15, 7. With capital at Girinagara, ruled by Varmarāja.
हिमगिरि-I, 13, 3. Mountain forming a boundary of Bharata-kṣetra.

NOTES

N. B.—In the following pages all the technical terms of Jaina religion and others are explained with authoritative texts quoted or referred to, difficult lines are translated, double-meaning expressions are cleared and obscure words or phrases are commented upon. The original tippanis are quoted where they are found to be sufficient to elucidate the meaning or where my explanations differ from them. These notes, along with the glossary and the summary given in the introduction are expected to guide the reader easily through the text. The figures at the beginning of each note indicate the Kavavaka and the line r. respectively.

I.

1. 1. पंचगुरु—अहन्, सिद्ध, आचार्य, उपाध्याय and साधु.
कलि—(१) कलिकाल, (२) कलह.

Lines 3 to 10 are paronomastic applying to speech and a lady.

1. 3. दुविहालंकार—शब्दार्थालंकारैः पक्षे कटककटिसूत्रायलंकारैः. This is how the tippana explains it. I would prefer to take the two-fold ornamentation as consisting of outward appearance and inner virtues (रूप and गुण) in the case of a lady corresponding to the शब्द and अर्थ in the case of speech.

लीला कोमल इ पया इ—लीलया शृङ्गारादिविलासेन कोमलानि चक्षुःप्रीतिजनकानि पदानि पादन्यासाः
पक्षे अनायासेन चक्षुःश्रेयसमनःसुखदानि पदरचनाः । टि.

1. 4. बहुहावभावविचम—

हावो मुखविकारः स्याद् भावः स्याच्चित्तसंभवः ।

विलासो नेत्रजो ज्ञेयो विभ्रमो भ्रूयुगान्तयोः ॥ टि.

भावः आत्मपरिणामः पक्षे स्वस्वभावो भर्तृहितत्वम् ।

विभ्रम—वैयर्थरहिता प्राणिषु कौटिल्ययुक्ता च पक्ष विगतभ्रमा । टि.

1. 5. अत्ये—पक्षे परनरपराङ्मुखलक्षणोऽर्थः । टि.

विष्णाण इ—पक्षे विशिष्टज्ञानं केवलज्ञानम् । टि.

संभरंति—धारणं पोषणं वा कुर्वन्ती । टि.

I. 6. देसभासउ—The Prakrits current in different parts of the country as distinguished from Sanskrit.

लक्ष्ण इ—संस्कृत-प्राकृतलक्षणानि शरीरगतकलशकुलिशादिलक्षणानि च । टि.

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I. 7. अ इ ई दं डं दम गं—अतिमहता मात्राप्रसारमार्गेण सरस्वती याति । श्री तु अतिसंक्षेपेण आराध्यानां पितृश्वश्रुप्रसूतीनां छन्देन नानामिप्रयेण याति । श्वश्रुश्वसुरभर्तृदेवरादीनां कथ्या गच्छन्तीत्यर्थः । टि.

पा णे हि—स्त्रीपक्षे दशप्राणाः पञ्चेन्द्रियादयः । सरस्वतीपक्षे तु—

‘ श्लेषः प्रसादः समता समाधिर्माधुर्यमोजः पदसौकुमार्यम् ।

अर्थस्य चाव्यक्तिरुदारता च कान्तिश्च काव्यस्य गुणा दशैते ’ ॥ टि.

Dandi, in his Kāvyaśāstra, calls these qualities of poetry as the prāṇa of Vaidarbhistyle ‘ इति वैदर्भ्यमार्गस्य प्राणा दशगुणाः स्मृताः ’ ॥ for the पञ्चेन्द्रियादिवशप्राणाः note the following Gāthā from Boha-pāhuda, 35.

पंच वि इन्द्रियाणां मणवयकाणं तिष्णि बलपाणा ।

आणप्याणप्याणा आउगपाणेण दहपाणाः ।

Also see Dravya Saṅgraha, 3 ; Panchāstikāya, 30.

MS. D. also gives a variant reading for this foot ‘ पाणेहिं दसहिं संपण्णं हुंति ’. This had escaped notice at the time of noting the variants.

1. 8. ण व हि मि र से हिं—सरस्वती पक्षे शृङ्गारादिरसैः, स्त्रीपक्षे नवीनरसधृततैलादिभिः । टि. This, however, is not necessary as the शृङ्गारादिरस may suit both cases.

वि ग ह त ए ण—सरस्वतीपक्षे समास-तद्धित-कारकविग्रहाः । स्त्रीपक्षे तु ऊर्ध्वाधोमध्यभागेषु विग्रहत्रयेण । टि. The tippana on MSS. A and B adds ‘ कर्मचारय- तत्पुरुष-बहुव्रीहिः इति समासत्रयम् ’ ; while that on MS. D. adds ‘ शरीरवक्तात्रयेण यदि वा कर्मण-तैजसौदारिकेण, कर्मण-तैजस-वैक्रियकेण वा शरीरत्रयेण ।

1. 9. दु बा ल सं गि—सरस्वतीपक्षे आचाराङ्गादिद्वादशाङ्गैर्युक्ता, स्त्रीपक्षे तु—

णलयाबाहू य तद्वा नियन्तु पुटी उरो य सीसं च ।

अट्टे व दु अंगाई सेस उवंगा हु देहस्त ।

इत्यष्टौ कर्ण-नासिका-नयनोष्ठचत्वारः इति द्वादशाङ्गाणि ।

For the twelve Angas of the Jaina Scriptures see Ādipurāṇa XXXIV, 135ff; Harivaṃśa-purāṇa II, 92 ff. For a complete analysis of the existing Angas see Weber's ‘ Sacred Literature of the Jains ’ in the ‘ Indian Antiquary ’.

च उ द ह पु ष्वि ल—चतुर्दशपूर्वैः इहा युक्ता सरस्वती । श्री तु चतुर्दशैः पूर्वपुरुषैर्युक्ता । पूर्वपुरुषाः पितुः सप्त मातुः सप्त । टि.

The Fourteen Pūrvas formed parts of the 12th Anga Dṛṣṭivāda

स त्त मं गि—The seven modes of predication according to the Jaina system of Logic are स्यादस्ति, स्यान्नस्ति, स्यादवक्तव्यम्, स्यादस्त्यवक्तव्यम्, स्यान्नास्त्यवक्तव्यम् and स्यादस्ति-नास्त्यवक्तव्यम् । It is on account of these that the Jaina system of thought is called स्याद्वाद or अनेकान्त. For a full exposition of this see Panchāstikāya, Intro. lxvii ff. and texts Syādvādamanjari of Mallisena and Saptabhaṅgitarāṅgi of Vimalasūri.

NOTES

पक्षे जिनमुखात्समुद्रकं निर्गतं तत्रोत्तमस्त्रियाः लक्षणमुक्तम् । टि. For Sāmudraka or physiognomy, see Harivaṃśapurāṇa Chapt. 23, verses 55-107.

1. 10. वा य र ण वि सि—व्याकरणवृत्त्या प्रकटितं नामाधिकारो यया । क्रीपक्षे तु व्याकरणवृत्त्या प्रकटितं व्युत्पादितं नाम 'क्री' इति शब्दो यस्याः । टि.

प सि य उ—सरस्वती मम प्रसीदतु, वरदा भवतु । टि.

1. 11-12. Read the whole of line 11 as one compound and line 12 as consisting of two compounds घवलहरसिहरिद्वयेहउलि पविउलमण्णखेडणयरि, and translate as follows :—

" In the big town of Mānyakheta which scraped the clouds by its mountain like palaces, and inaccessible owing to the current of water in the form of the sword placed in the hand of Śrī Kṛṣṇarāja, etc." The connection of the sentence is with the next Kadavaka.

2. 1-2. The poet mentions his parents Mugdhādevi and Kṛṣṇa Bhaṭṭa, his *gotra*-Kāśyapa, his patron-Nanna and his own title Abhimāna-meru.

2. 3. 'महोदधेः शिष्येण कथंभूतेन महोदधिःश्रीशयेन महासमुद्रलक्ष्मीप्राप्तकरणे शिष्यद्वयेन गुणधर्मेण शोभनेन च पुण्यदन्तः श्रीपंचमीफलकथने प्रार्थितः । टि.

Gunadharmā and Śobhanā were both sons of Bharata, the author's patron (see introduction).

3. 1. आ य ण्ण हि—'Let us hear'. 1st per. plural present tense, or 2nd person singular causal, Imperative mood, आकर्णयामो वयम्, टि

3. 2. वल्लहराय—The Rāstrakuta kings called themselves by this name which was also known to the Arabs (see Anc. Hist. of India. by V. Smith).

3. 5. If we read विच्छिण्ण (°ण) in place of विच्छिण्ण (विस्तीर्ण), the poet would seem to tell us that Apabhraṃśa was more or less neglected at the time in literary circles but that the house of Bharata patronised and tried to revive it. So far, only two works of Apbhraṃśa—Paumacariu and Harivaṃśa purāṇa—of Svayaṃbūh have become known as definitely prior to the works of Puṣpadanta.

3. 12. The glosses in MSS A and B on the one hand and D on the other, differ about the names, the former saying ' नाइल्लशीलश्रद्धौ मद्गौ ताभ्यामपि कविर्मणितः , and the latter ' केनचित् नागेन्द्रशीलेन '. The names recur in I, 5, 1 where we have सीलमद्गौ in place of सीलइय.

3. 13. ण ण्णु जि अ ण्णु etc. गृहस्थशोभायां नञ एव नान्यः । टि.

4. 1. आ स ण्ण-मव्य means a person who is capable of attaining salvation in the near future. The stanza is full of व्यतिरेक अलंकार where Nanna is praised as superior even to Brhaspati, Hanumat, Gāngeya, Yudhiṣṭhira, Karna. the moon, the earth, the Meru mountain and the ocean in the respective qualities for which the latter are renowned.

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For the defeat of Brhaspati by his enemy Śukra, see Mahābh. I, 71, 9. The glosses, however, suggest 'रावणेन यदा इन्द्रो भग्नः तदा बृहस्पतिर्वदिष्टो धृतः'. This fact is not traceable in the Sanskrit Padma purāṇa of Ravisenācārya but is found mentioned in the Apabhraṃśa work Paumacariu of Svayambhū XVII, 17, 9 according to my Ms. of the work. For Gāṅgeya's running away from the battle field see Mahābhārata, Virāṭaparva-uttara-gōgrahava Kathā.

5. 3. तणुवत्-‘तणवत् तणादपि कष्टं निन्द्यम्’ । टि. धम्मेणणिबद्ध etc. He is fixed in piety having abandoned guilt. सद्गुणवत्त्वम् मूर्खत्वं वा, टि.

5. 6. पडिबण्णसूर—An accomplished hero.

5. 7. For the three divisions of the universe, compare—

वेत्रासनमुदंगोरुहलहरीसदृशाकृतिः ।

अथश्रोत्रं च तिर्यक् च यथायोगमिति त्रिधा ॥ H P. IV, 6.

Also see Mūlācira. 7 14 ; Tatt. Sūtra, chapt. III.

5. 10. अरहंत अरुह etc. ‘Say, what the worshipful Arhats keep back (leave unsaid)’ ? For the meaning of अरहंत note the following Gāthā—

अरिहंति जमोक्कारं अरिहा पूजा सुकृत्तमा लोए ।

रजहंता अरिहंति य अरहंता तेण उच्चंदे ॥ Mūlācira 505.

6. 2. कसेरु, a kind of grass (Latin—Scripus Kesoora), is particularly liked by the boars, Cf.

गुण्डकन्दः कसेरुः स्यात्क्षुद्रमुस्ता कसेरुका ।

सूकरेष्टः सुगन्धिश्च सुगन्धो गन्धकन्दकः ॥ BNR p. 521.

मुदर्शन is one of the five Merus, the other four being विजय, अचल, मंदर and विद्युन्माली, see also VIII, 15, 2 text.

6. 9. थलपोम—स्थलपद्म, Lat. Ionidium suffruticosum, see BNR p. 277.

6. 14. ‘As if the divine city had dropped from the sky inspite of the mighty efforts of the king of gods to hold it up’.

7. The city is described by a series of poetic fancies.

8. 1. ‘By whom was pacified and brought under control the spreading fire of his enemies’ valour by means of the water of his excellent sword’.

8. 2. तिणि वि बुद्धि उ—स्वभावगुरुशास्त्रजाः सहजाहार्यसंस्कार्याः वा । टि.

तिणि वि सत्ति उ—प्रतापोत्साहमेन्द्रजाः । टि.

8. 3. चउरासम—The four orders (ब्रह्मचर्य etc.) were maintained in (their respective) duties by the ruler’. Or निययकस्मि might be taken as a compound word (निजकर्मणि) and connected with the predicate सणिहिय in the preceding foot.

NOTES

8. 6. अ रि छ व्व म्—काम, क्रोध, लोभ, मान, मद and हर्ष. See कौटिलीय अर्थशास्त्र I, 4, 3.
जेण ण्णा य णा उ—येन अन्यायनाम विच्छिन्नम् ।
8. 7. स त्त वि व स ण इ—' दण्डपारुष्यकंदर्पवाक्पारुष्यार्थदूषणम् ।
सुरास्त्रीशूतपापार्द्धिकोपं व्यसनसप्तकम् । टि.
स त्त वि र जं ग इ—स्वाम्यमात्यसुहृत्कोषो राष्ट्रं दुर्गं तथा बलम् ।
प्राकृतं सप्तकं प्रोक्तं नीतिशास्त्रविशारदैः । टि.
9. 1. णि व सा स णु—' Leaving the lionseat which is (the insignia of) royal authority '. ' नृपस्यशासनज्ञापकम् ' टि.
9. 7. ण ण्गो ण्ग°—नम्रोप्रखङ्गव्यापृतकरः ।
10. 0. The stanza is full of *Yamak*s both *Sabhaṅga* and *Abhaṅga*.
11. 1. सम व सर ण is the audience hall of a Tirthamkara.
11. 3. थिय प रि मिय°--whose nails and curly hair do not grow beyond a particular measure.
12. 1. ण र को ट्ट--नरकोष्ठ is a special part of the *Samavasarana* assigned for men.
12. 2. पंच ति का य--The five *astikāyas* of Jainaphilosophy are जिव, पुद्गल, धर्म, अधर्म and आकाश (see *Pancāstikāyasāra* of Kundakundācārya)
12. 3. इ सि व य इ पंच--अहिंसा, अस्तेय, सत्य, ब्रह्मचर्य and अपरिग्रह. These five vows are observed in their strictest form by the ascetics, and are called *Mahāvratas*; or *Rsivratas* while, as observed by householders in their less stringent form they are called *Aṇuvratas* or *Grhāvratas*.
- पंच वि ग ई उ--नरक, तिर्यक्, मनुष्य, देव and मोक्ष.
- स मि दी उ पंच--The five *Samitis* observed by ascetics are (1) ईर्या Walking with care to avoid injury to any living beings; भाषा-care to make truthful and pure speech; (3) एषणा-care to take pure food; (4) आदाननिक्षेपण care in placing and picking up their articles such as *Kamaṇḍula*, *Picchi*, and books. (5) प्रतिप्रापना-Answering calls of nature in a clean place.
- गु त्ती उ ति णि--मनोगुप्ति, वचनगुप्ति and कायगुप्ति (see IX, 2, 4 text; for exposition see *Mūlācāra* 331-335).
12. 4. र य णा इ ति णि--सम्यग्दर्शन-सम्यग्ज्ञान and सम्यक् चारित्र.
- स ह्मा इ ति णि--The 3 *Sālyas* or darts rankling in the heart are मिथ्यात्व, माया and निदान. (See *Sāgāradharmāmṛta* IV, 1.)
- गार व इ ति णि--ऋद्धिगौरव, रसगौरव and सुखगौरव. (See *Mūlācāra*, 52).

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12. 5. दहमेयधम्म-क्षमा, मार्दव, आर्जव, सत्य, शौच, संयम, तपः, त्याग, आकिञ्जन and ब्रह्मचर्य.
छ जीवकाय-पृथ्वी, अप्, तेजस्, वायु, वनस्पति and त्रस. (See Mūlācāra 205 ff.).

नवणोकसाय-Nine subsidiary passions are हास्य, रति, अरति, शोक, मय, जुगुप्सा and क्री.पुं. नपुंसकवेद.

12. 6. एयारह पडिमउ सावयाह्-The eleven stages of householders' religious advancement are दर्शन, व्रत, सामायिक, प्रोषधोपवास, सन्नित्तत्याग, रात्रिभोजनत्याग, ब्रह्मचर्य, आरम्भत्याग, परिग्रहत्याग, अनुमत्तित्याग and उद्दिष्टत्याग. They are mentioned in the following Gāthā :—

दंसण-वय-सामाहय-पोसह-सन्नित्त-रायमत्ते य ।

बंभारभपरिगह-अणुमण उद्दिठ देसविरदो य ॥ (Uṛittapāhuda, 22).

12. 7. बारह अंग and चउदहपुव्व see notes on I, 1, 9.

12. 8. For पुग्गलसंजोग (contamination of soul with matter) and पयईरस प्रकृतिरस (the formation of Karmic energies which bring about experiences of pleasure and pain) see Practical Path by C. R. Jain, chapter III-V.

12. 9. आसव-आभव (inflow of karmic matter in the soul) संवर (stopping of the inflow) and णिज्जर-निर्जरा (Eradication of the karmic energies). For exposition see ' Practical Path '.

12. 10. गुणठाणारोहण-There are fourteen stages of soul's advancement. They are called गुणस्थान, for which see ' Gommatasāra-Jivakāṇḍa.'

13. 1. वीराणए etc. ' At the command of Vira (i. e. Tirthaṅkara Mahāvira) Gotama (His chief disciple) spoke.'

13. 7-8. जग्गेहरोह °- ' Where the farmer's wife swinging by the beautiful offshoots of the banyan tree was looked at (with amazement) by the fairy who became partial to her charming features'. The gloss-maker, however, seems to construe हिंदोलंती with जक्खिणी, for, commenting on हिंदोलंती he says अह तृतीया लुसा । पक्षीदेव्या हालिनी दृष्टा । टि.

15. 4. सिरिसुहरसाल-' Enjoyer of the pleasures of royalty '.

17. 4. चारतुणहहं etc.-The great toes rising up proclaimed the charm of the nails'. एतौ अंगुष्ठौ उद्भूय नखानां चारुत्वं कथयतः । टि.

17. 5. णं भुवणु etc. ' As if holding a council to conquer the world'.

17. 7. 'Cupid was giving himself airs by the body of the bride which possessed those knee-joints.'

17. 12. परमाणणासु-परेषां माननाशकम् । टि.

17. 15-16. ' When people died being shot by the arrow from the bow of Cupid in the form of her curved eye-brows, why, then, have the hair on the head of the beautiful lady assumed crookedness (i. e. curliness) ? '

18. 3. लोणिय चंडंति-The bride and the bride-groom are besmeared with butter at the time of marriage (Marāṭhi लोणी-butter).

NOTES

II.

1. 9. 'Another says, the parrot did not die even on coming in contact with the mango-blossom.'

2. 19-20. 'Why do not those loving eyes close, oh friend, which witnessed the pleasures and miseries falling to the lot of the wicked and the good respectively?'

3. 7. कया हि दसेव—कृता अहीन्द्रैः सेवा यस्य सः ।

3. 14-18. Compare Navasāhasānka-carita XVIII, 23.

नाखं न भस्म न जटा न कपालदाम नेन्दुर्न सिद्धतटिनी न फणीन्द्रहारः ।
नोक्षा विषं न दयिताऽपि न यत्र रूपमव्यक्तमीश किल तद्दधते नमस्ते ॥

see also IV, 12, 9-10 text.

3. 22. कउ instead of कय, would be more correct with पणामु.

4. 3. भणु अत्थि णत्थि—She asks for a discourse on *Saptabhangi*, for which see notes on I, 1, 9.

4. 8. The meaning of the first foot is not quite clear. रुउ ल्हसइ is commented upon as रूपं हीनं भवति. The whole may, therefore, be translated as 'By (i. e. in the presence of) a form of superior beauty another form becomes less attractive'. Note the variants.

5. 3. मत्तवारण—(1) A fence round a large building or mansion; a turret or a small room on the top of a large building; a varandah (Apte's Dictionary).

(2) An elephant in rut.

(3) वारण—निवारक.

5. 6. ण रिं द विं द व णि या—राज्ञां बन्धः जयंघरः तस्य पत्निका । टि. In this case it is preferable to read बंध instead of विंद. See variant.

6. 4. हो सइ etc. 'May be that my beloved has taken to penance.' Note the use of होसइ to denote possibility.

6. 17. Perhaps translatable as follows. 'As, to a person steeped in sin, jewel that produces happiness does not come due to his poverty,' etc. सुहसयणु, शुभसवनम् (सुखोत्पादकम्) or सुखशयनम्.

7. 5-6. She saw in dream an elephant, a lion, the ocean, the moon, the sun and a lotus pool.

7. 8. स घर घर—'पर्वतसहिता घरा भूः । टि. For घर in the sense of a mountain see also IV, 1, 15; VII, 3, 6. Also see variants.

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8. 1-2. 'The steel-door becoming loose in its tight-fitting joints when touched by his great-toe, would give way.' ल्हस्-हस् (लंस), see glossary.

8. 13-14. 'As ideas are born of a poet's mind, glorious Dāmodara was formerly born of Devaki and Jina (Nemi, the 22nd Tirthamkara) of Śivadevi, and as virtuous are born of endurance, so a child was born to her.'

9. 1. सुंदरगह—'मनोहरचन्द्रमुखपुष्पग्रहदृष्टिदृष्टः' । टि.

9. 9. 'Sportive women, radiant with auspicious China-camphor (धवल), danced playfully.,

'चीनकश्चीनकर्पूरःकृत्रिमो धवलः पटुः ।

मेघसारस्तुषारश्च द्वीपकर्पूरजः स्मृतः ॥ B NR.P. 89.

10. 2. मणिकलस ° may be translated as 'Holding in their hands jewelled jars which reflected their faces'. मणिकलशान्येव स्वमुखदर्पणानि करेषु एषाम् । See variants.

10. 8. 'तं जोइउ इह परलोयगइ' is some what obscure. The gloss, however, explains it as 'तन्मुखं दृष्टं सत् इह परलोकगतिर्गमनं भवति तस्य दर्शकस्य' । टि.

10-11 'They saw the face of the Jina in which there was no biting of the lip nor knitting of the brows (i. e. free from pride or anger)' etc.

11. 2. महापंचकलाय The celebrations at the time of a Jina's गर्भ, जन्म, तपः, ज्ञान and निर्वाण are called *Panca kalyana*.

11. 5. असोयद्दुमा °—अशोकेन्द्रे सुष्ठ आसीनाः पक्षिणो मायामया देवाः । टि.

11. 9. कणीणंरसा °—'Where serpents had commenced their sport of sputtering water'. रसस्य (अलस्य) आसारः.

11. 11-12 'Where the swan, shooting up suddenly being excited with love indulges in gentle coaxing, and, with its beak, presents to the female swan, abiding in the lake, lotus stalk'. जहि in the couplet is connected with तहि in the next Kadavaka.

12. 4-5. 'As if the lord of the serpents had extended upwards, his hand shining with the nails in the form of the crest-gem.' etc.

13. 7. आकुंमत्थल ° 'Where elephants would sink up to their forehead there comfort was provided by the gracious gods'.

14. 1. The father called his son 'Prajābandhura' while the gods called him 'Nāgakumāra'.

14. 10. 'Even a friend would look with a frown on an unlucky person, while by good luck, a cobra would become a couch.'

NOTES

14. 12. णं णरु दोण निवास हो- 'As Arjuna (Nara) was taken to the residence of Droṇa (for education)'.

14. 13. पुष्पवंतजिणदास-A devotee of the Jina Puspadanta (the 9th Tirthamkara).

III.

1. 1. अट्टारहलि विउ-The eighteen scripts are mentioned in the *Samavāyūṅga* and the *Pannavanū Sūtra* of the Jaina canon. The two lists vary but several names are common, among which are the three well-known scripts of India, *Brāhmi*, *Kharoṣṭrī* and *Drūvidī*. The other two '*Javanāliya*' and '*Pukkharaśūdi*' also appear to be historical, though, these as well as the others, remain yet to be identified. (See Buhler's Origin of Brahmi alphabet).

Most of the arts and sciences mentioned in this *Kaḍavaka* are included in the sixty-four arts of Ancient India enumerated by Vātsāyana in his *Kāmasūtra*. (See Dr. P. K. Acharya's 'Fine Arts' I. H. Q. V, 188 ff. Also compare similar passages in Jasa. I, 24 and Bhavis. II, 2.

2. 11. अहगारहो-अवकारस्य । टि. MS. B also suggests अंगारहो and the gloss explains it as स अंगारः यो दुष्टान् पुष्पाति.

2. 16. Separate तिक्ख so as to make it an adj. of मण्य like कायर. तिक्ख-कुद्धाः निर्दयाः वा । टि.

3. 1-2. धणकज्ज is paraphrased in the gloss as मांडागार, बल्लरिया as मांसपेक्षी and बंधण as रक्षा. According to this the couplet may be translated as follows :—

'Whoever, being greedy, puts wealth in his treasury, adds fuel to the fire and gives charge of a piece of flesh to a cat, Oh blessed one.'

3. 3. 'Maintenance of wicked servants means honouring calamity (or, is a mine of calamities, विधुराणां आदरः आकरः वा); Vasistha fell in great trouble (i.e., by such mistake)'. The reference, probably, is to Vasistha's great hospitality to Viśvāmitra and the trouble that followed from the latter's ungrateful attempt to snatch away the sage's cow. (See *Rimāyaṇa Bālakāṇḍa*, chapt. 51-56). The gloss, however, explains विदुरायरु as सदुःखस्य आदरः कृतः. This does not seem to fit in with the context.

3. 16. मयरद्वयवसणइ-The vices associated with Cupid. Or मयरद्वय may be read separate as Vocative (meaning, Oh Nāgakumāra).

4. 8-15. Compare the description of limbs here with the following from Varāhamihira's *Brhat-Saṃhitā*, chapt. 67, verses 85-88.

नामी स्वरः सत्त्वमिति प्रशस्तं गम्भीरमेतत् त्रितयं नराणाम् ।

उरो ललाटं वदनं च पुंसां विस्तीर्णमेतत् त्रितयं प्रशस्तम् ॥ ८५ ॥

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यक्षोऽथ कक्षा नखनासिकास्थं कृकाटिका चेति बहुजनतानि ।
 च्छस्त्रानि चत्वारि च लिङ्गपृष्ठं ग्रीवा च जङ्घे च हितप्रदानि ॥ ८६ ॥
 नेत्रान्तपादकरतात्वधरोष्ठजिह्वा रक्षा नखाश्च खलु सप्त सुखावहानि ।
 सूक्ष्माणि पञ्च दशनाङ्गुलिपर्वकेशाः साकं त्वचा कररुहा न च दुःखितानाम् ॥ ८७ ॥
 हनुलोचनबाहुनासिकाः स्तनयोरन्तरमत्र पञ्चमम् ।
 इति दीर्घमितं तु पञ्चकं न भवत्येव वृणामभ्यूताम् ॥ ८८ ॥

(see also HP, XXIII, 59 ff.)

4. 12. Single hair in each hair-pit is a sign of kingship.—

एकैकं कूपके रोम राज्ञां द्वे द्वे सुमेघसाम् ।

ग्यादीनि जडनिःस्वानां केशाश्चैव फलाः स्मृताः ॥ HP. 23, 64.

4. 13. MS. E reads सत्तु (सत्व) in place of सोत्तु (श्रोत्र). This is more in accordance with Varāhamihira. The variant had escaped notice at the time of preparing the text.

6. 4. सरजा इ भेय—स्वर is a diatonic interval or note in music and जाति is the more ancient name of राग i. e. type of melody. (see HP. XXIX, 134 ff; Bharata's Nāṭya Śāstra; Sang. Rat. etc. For exposition in English, see Music of India by Popley H.A.)

आला वि णि—आलापिनी is one of the kinds of Vinā.—

तद्भेदास्त्वेकतंत्री स्यान्मकुलश्च त्रितन्त्रिका ।

चित्रावीणा विषयी च ततः स्यान्मत्तकोकिला ॥

आलापिनी किन्नरी च पिनाकी संज्ञितापरा ।

निःशङ्कवीणेत्याद्याश्च शार्ङ्गिदेवेन कीर्तिताः ॥

Sang. Rat. VI, 9-10.

They are said to differ from each other in the number of strings which rises in due order. Ālāpini would, thus, be a Vinā with seven strings. *ibid* VI, 108-110. Acc. to H. P. XIX, 137, Vasudeva once played upon a Vinā called sughoṣā having seventeen strings.

6. 11 षि त्त—in the sense of 'thrown' is derived from क्षिप् but in the sense of 'taken' it can be better connected with चेत् which Vararuci, VIII, 16 gives as a substitute for ग्रह् and which seems to be the original of Marāṭhi घेणें. The substitute for क्षिप् according to Hem. IV, 143 is घत्त.

7. 8. अ कुली णु वि etc. compare 'क्षीरत्वं दुष्कुलादपि' ।

7. 14. जु ता जु त्त उ etc. compare आज्ञा गुरुणां ह्यविचारण्या' ।

8. 4. पण इ णि परि मि ए ण 'Surrounded by his beloveds' qualifying कुमारें.

10-12. मज्जमि, instead of मज्जमि, would suit better.

NOTES

10. 14. It would be better to read भउ लजमोहमेलावउ—‘ there was a concurrence of shyness and infatuation.’

11. 9 वेसिब-प्रेष्य ; or it may be taken as प्रेषित and joined with सुंदरीहि.

12. 5-6 The diceboard (कडिचु) is compared to the sky, the bet कित्त) to the moon, and the conch shells (बराडिज) to the stars.

12. 12 दीणार. The coins so called became current in India during the early centuries of the Christian era. The name occurs in the Nārada Smṛti. They were current in Kashmir and Gujrat during the 8th century. It is probably the same as Greek *denarius* (IP. 165-166 ; HMHI. Vol. II p. 215-257.)

13. 3 ‘ His conch shall (used for throw as dice) would shine well, but ours would not come (i. e. to the desired position) but would stop short, Oh lord ’ or ‘ would stop just when about to come ’; if we read आवंती थकइ. The idea would be clear to those acquainted with the game of *dice*.

13. 15-16 ‘ Wealth is difficult to obtain, to women, the fools, the weak and the helpless, but (is easy) to noble persons ; a man of qualities is good ’ We have to supply some such word as सुलहु after उत्तममाणसहं to complete the sense.

14. 3-5 We have here a number of similes based upon paronomasia.

वं का ण गु—(1) with a curved mouth, (2) with a frowning face.

क स—(1) whip (2) touch-stone.

कु स (1) bridle, (2) Kusha grass.

ण र स म ज ण गु—नरभ्रमजनन.

र इ णं द गु—(1) Saturn, (2) Yama, (3) Karna. In the last case णर would mean Arjuna.

ल क्ख ण क र व etc. ‘ Eating gram and so appearing like the hand of Lakṣmaṇa that slew the lord of Lankā ’.

(लंकाया ईश्वरो रावणः लंकानां वा नूपुराणां ईश्वरः चणकः (टि.)

Acc. to the Jaina Padmapurāṇa Rāvaṇa met his death at the hands of Lakṣmaṇa.

जव—(1) speed (2) a kind of grain (Yava).

15. 6. ‘ Thinking so, he built a separate mansion and gave it to Nāgakumāra (Jhasaku).

15. 8 दो णा सु ह—द्रोणमुख is a capital of four hundred villages, see Yaśodhara’s commentary on Kāma sūtra, P. 44.

‘ नगरमष्टशतग्रामीमध्ये तद्व्यवहारस्थानम् । पत्तनं यत्र राजधानी स्थिता । खर्वटं द्विशतग्रामीमध्ये । चतुःशतग्रामीमध्ये द्रोणमुखं नाम खर्वटान्महद्भवति । ’

‘ द्रोणारव्यं सिन्धुवेलाजलधिवेलावलयितम् । टि.

15. 11 खडयोसी ° ‘ broke up settlements of cattle ’.

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15. 14-15 'Is their whiteness a match for that of my tusks? (Thinking so) the mighty elephant pulls down the houses, thus playing as it were, the role of the zealous'.

16. 1-2 'The irresistible, ichor-shedding elephant, like a donor, would not shirk though beaten with hundreds of stones; but would give the points of its tusks, like crores of jewels, even to the unwilling'. The couplet is paronomastic.

16. 12 अयं परिहृत इति 'Every one thought himself defeated'; or 'Every one was concerned to save himself' (सकलः जनः आत्मपरः भूतः)

16. 6 गज गजदंतः—गजाः गताः दन्तमुसलदलिताः. Or गजाः गजदंतमुसलाः दलिताः. This requires the separation of दलवद्वय.

17. 9 खणिसि etc. As the moon, for a time, comes in contact with the constellation Hasta (carvus).

17. 13. वरकरिणाहिउ—'The excellent elephant was mastered.'

IV.

1. 2 स may refer to the elephant or it may be joined with तायहो (स्वतातस्य).

1. 10. चंचल is given by Hem. IV., 422, as a substitute for झकट. The latter, however, itself appears to be a Deśi word equivalent to झगडा of Hindi and Marathi. This is borne out by the context in which Hem. has used it. Dr. Vaidya renders it by कलह (see Hem. IV, 422 trans; Jasa. glossary). Our gloss paraphrases it by विघ्नकर, though मयक or बिलोडक would suit our context better. चंचल seems to be the correct reading in Sanat 502, 9, where Dr. Jacobi reads चंचव.

In Kadavakas 2, 3 and 4, are expounded the religious duties of a householder and an ascetic, respectively called *Sāgūra* and *Anagūra*, see *Cāritta Pāhuda*, 21.

दुविहं संयमचरणं सायारं तह हवे निरायारं ।

सायारं समंथे परिगहरहिजे निरायारं ॥

2. 11 पंचुंबर—The fruit of the five kinds of Udumbara trees, namely वट Bunyan; पिप्पल Polar-leaved Fig; पर्कर Ficus Virance; उदुम्बर Ficus Glomirata and काकोदुम्बर Ficus Oppositifolia.

3. 1-8. कुपात्र, अपात्र and three kinds of सुपात्र-अधम, मध्यम and उत्तम—are distinguished;—cf.

उत्तमपत्तं साहू मज्झमपत्तं च सावया भणिया ।

अविरवसम्माहरी जहणपत्तं मुण्येयव्वं ॥

3. 4 सम्मत Right faith is defined as follows:—

हिंसारहिणं धम्मं अट्टारसदोसवज्जिणं देवे ।

णिग्गंघे पव्वयणे सद्दुग्गं होदि सम्मतं ॥

Mokkha Pāhuda, 90.

NOTES

3. 5 दुविह संजम—अंतरंग and बहिरंग.

3. 9 णवगुणविसिद्धु—The recognised qualities of a donor are seven, while there are nine modes of honouring a saintly guest. e g.

सद्धा मेत्ती तुट्ठी विण्णार्णमलुद्धया खमो सत्ती ।

जत्थेदे सत्त गुणा तं दायारं पसंसंति ॥ VNS. 223.

संप्रहमुच्चस्थानं पादोदकमर्चनं प्रणामं च ।

वाक्कायमर्नःशुद्धीरेवणशुद्धिं च विधिमाहुः ॥

5. 2 Whether they would enjoy the earth or would do service to others day and night (अहरत्तु), which is the meanest (of all professions) ?

5. 8 It is better to read as in CE “रूपालोचने अत्यन्ते जाते”

7. 2 पवरवर°—प्रवरवरावतरणम्—° आगमनम् । टि.

7. 4 सयणिच्छिय—स्वजनानां वाञ्छितमङ्गलेन, स्वनिश्चितसुखेन वा । टि.

8. 6. वरइत्तसहोयरुपत्तुताम—There seems to be some confusion here. In this line we are told that the brother of her husband arrived ; while, from the sequel it appears that it was her husband himself.

9. 1. It would be better to read ससियरपसरमहुरणं though no MS. supports this.

9. 7-8. The instrumental in the two lines seems to be हेतौ, showing the reason for which Aridamana had become angry, in answer to Vyāla's question in line 5.

10. 16. तुलियगयासणि—तुलितगदाशानि.

11. 8. माम-हे माम, टि. From this it appears that Vyāla addressed his father-in-law as maternal uncle.

12. 9-10. Compare II, 3, 14.

12. 13. जणुणट्टउ—etc. ‘People fled away but the stranger would not move from his stand.’

15. 4-8. Notice a number of onomatopoeic verbs.

15. 13. इक्कारिउ—etc. ‘And come back when called from wherever you be.

V.

1. 13. Yasodhara, in his commentary on Kāmasūtra mentions Devadattā as a very accomplished courtesan who was courted even by the cultured. विदग्धानां रतार्थिनां लक्ष्यभूता निदर्शनभूता देवदत्तावत्. Kāmasūtra chapt. 3, P. 42.

2. 15. मंघाय—मान्धाता seems to be another name of Vinayapāla.

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4. 15. णिन्मिहिहिं-निमृतेः वचनकरैः मत्तैः । टि.

6. 7. 'He may do what pleases him, provided his anger is somehow allayed.'

6. 10. भणसु etc.—'If you say, he may just now be offered as an oblation to the directions, i. e. executed.'

7. 3. पुष्पायङ्गं etc.—'Gathering punnāga flowers like merit (Punya). This is according to the amended text which appears to me to be more in keeping with the style of the poet. The reading of the MSS. पुष्पाङ्ग is explained by the gloss. as पूर्णायुवत् in A and B and पुष्पागमनमिव in D.

8. 2. Kāśmir was the name of the country as well as of the capital. See 8. 8. below (कस्तीरु पट्टणु).

8. 10-15. The distraction of the women at the sight of Nāgakumāra is described.

8. 12. कुट्टु देह etc.—'ताम्बूलमध्ये खदिरसारं भणित्वा काष्ठं (काथानि AB) ददाति' । टि.

10. 13. पट्टु केराए—by the order of the king. केर here means 'order'.

10. 15. Read सिद्धरी and तुंगो separately.

10. 17. णववासरं—'Surpassing the cluster of the rays of the young sun.

10. 18. कवाङ्गं दिष्णं—Compare Hindi किवाङ्ग देना, to close the door.

10. 20. समर-शबर—A wild tribe. Pliny mentions them as *Suari* and Ptolemy as *Sabrae*. They were an "ancient, wild race of wood-cutters who lived in jungles without any fixed habitation." (Cun. Geo. p. 583.).

10. 21. अपुसियं—With water of tears dropping from his eyes unwiped.
पिबं-जलं, टि.

VI.

2. 8. विजाणिउरुं-विद्यानां निकुरम्बः समूहः . See glossary.

3. 7. पंचविहु—i. e. the five senses.

3. 12. सोधम्मु—सद्धर्मः or, acc. to the gloss, सः जगत्प्रसिद्धः जिनधर्मः ।

4. 1. अंतेउरु—etc. 'The inmates of the harem beat their breasts at last.'

4. 9. हिक्कउ—etc. 'Man, getting frightened, hides himself, but the approaching death cannot be prevented by fortification.'

4.11-13. असिपाणिएण—etc 'with the water of the sword, the massive tree of sin grows, spreading its branches widely; but, its bitter fruit, when tasted, brings a frown on the lotus-face.'

NOTES

5. 3-5. Sensual pleasures are, here, represented as tender sprouts, the mind as an elephant, knowledge as the iron-hook, reading of religious books as a chain, concentration as the tying post and the sage as the elephant- driver.

5. 8. 'And being devoted to the Jina-teaching, said 'you have no commission from me now.'

7. 8. गियपुण्यसुवण्णपवण्णकसु—निजपुण्यसुवर्णप्रवर्णकशम् qualifying वसु.

7. 10. 'He lightly kicked aside and broke the wooden giant that was installed there on the ground.'

7. 16. बाहि-वह्+णिच्+क्त्वा-बाहयित्वा having started the elephant.

8. 3. परियागियउ—(१) परिज्ञातः (२) परि+आनीतः. See also variants.

9. 4-8 भोजणसंचारु-A meal-course; or a nice meal if we take the alternative reading (भोजनकंचारु). By a series of double entendres the meal is compared to a forest, a couple, a poem, *gatikarma*, a drama, an evening, *Kūtantra* (grammar), good poetry and a herd of lions.

Note पिब used for इव, which acc. to Vararuci, is a characteristic of Paisāci (' इवस्य पिबः ' कमलं पिब मुखम् Var. X, 4) but acc. to Hem. II, 182, is common to all Prakrits. Dr. Woolner thinks the illustration of Vararuci as probably taken from the Bṛhat kathā (Intro. to Prak. p. 91).

We have here a mention of *Kūtantra*, i. e. the grammar going by that name which acc. to tradition, was composed by Sarva-varman at the request of a prince of the Sātavāhana family, during the early centuries of the Christian era. It is, probably, this work which Hiuen Tsang refers to as the grammar reduced to 2,500 slokas by a Brahman of South India, and widely spread even throughout all the frontier provinces. The earliest known commentator, Durgāsiṃha cannot be placed later than the 8th century. (See E. H. D. p.54-55; Life of Hiuen Tsang, Beal's trans. p. 122; S S G. For further information see ' Kūtantra and Kaumara-Lāta ' by Lüders-Berlin 1930).

10. 13 गियपियरवणु-निजप्रियारमणः (निजस्त्रीकान्तः परस्त्रीपराङ्मुखः टि.)

10. 16 ' This is Dharma ; or else, are there any tall horns on the brow of Dharma ?'

11. 5 ' He had two queens Satyavati and Vasundharā, beaming with love and keeping grain and gold. ' Join सत्त्ववह् with वसुंधरिड and गेहुजल with सत्स°.

12. 4-5-These two lines seem to be interpolated for supplying the geneology of Vanarāja. This is the conclusion to which I am driven by noticing the natural connection between line 3 and 6 which is clumsily interrupted by the intervening lines, combined with the fact that the latter are found in one MS. only and there also, added subsequently on the margin.

12. 10 ' You are a rooted tree to the good ' (i. e. affording protection like the shade and fruit of a tree).

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13. 10-11 Mark the accusative plural form ending in ए in भडे, गए etc.

13. 19 'You and your king are the dust of my feet.'

14. 5 पच्चार ह्—see glossary. It may be equivalent to Hindi पछाड़ना to hurl down.

15. 13 The four *Arūdhanas* are—दर्शन, ज्ञान, चरण and तपस्.

VII.

1. 14. This line seems to be interpolated. It repeats the sense of line 10 except for the simile.

1. 16. बद्धा हरि etc.—'The horses that had entertained a desire to eat the kuśa grass, were tied up like bad pupils who prefer bad teachings.'

1. 17-18. '*Dāna* appears good being ever undertaken by elephants which are controlled by the iron-hook and which put themselves in chains, even as by hands that serve as a check to the wicked, but put a restraint upon themselves.'

2. 4. 'Who did not know that wretched Sun-plant (*Calotropis Gigentea*), esteemed by the goats, the paralytic, the cheat and the treatises (i. e. on medicine),

Two varieties of this plant are recognised in ancient works, i. e. the white and the red, both of which are recommended as a treat for paralysis etc.

अर्कद्वयं सरं वातकुष्ठकण्ठविषव्रणान् ।

निहन्ति श्लेष्मोदरशकृत्कुमीन् ॥ BNR p. 380.

'The drug is employed to cure all kinds of fits, epilepsy, hysteria, lock-jaw, convulsions in children, paralytic complaint, cold sweats, poisonous bites and venereal complaints.' (MDI p. 12.)

Goats are known to relish its leaves and the cheats use it as it acts as a poison in large doses.

2. 5. Elephants are said to be particularly fond of Śallaki (*Boswelvia Therifera*) as some of its Sanskrit names गजभक्ष्या- गजप्रिया suggest. of.

शलकी गजभक्ष्या च शुबहा सुरभी रसा ।

महेक्षणा कुन्दुरकी वलकी च बहुस्रवा ॥ BNR. p. 306.

2. 6. पीलु—Mustard tree of scripture (*Salvadara Parsica*) is dear to camels, hence it is also called करभवल्लभ.

2. 8. णगो ह्—(१) न्यग्रोध (२) नग्नौषः see ante p. 380. (पक्षे पापिन्याः स्त्रियः सुनिसमूहः रोचते, टि.)

2. 9. कोविधवलु°—A certain load-bull esteemed soft grass.

3. 6. पत्तवत्°—प्राप्तवृत्ताः (श्रुतवृत्तान्ताः) ते धरवत् धरणीवत् च धीराः तेषां । for धर in the sense of पर्वत see also II, 7, 8; IV, 1, 15. See also the variant.

NOTES

6. 2. "My hand has advanced to the good sword for taking out the blood of the enemy." Note कट्टिवि equivalent to कट्टुम्.

6. 3 4. By the use of paronomastic expressions warriorship is fancied as poetic talents. उज्जुयपय (१) उद्यतपद ready steps (२) ऋजुपद straight grammatical forms. कव्यु (१) कव्य (२) काव्य.

6. 5-6. Double entredes continue. सत्य-शत्रु, शत्रु ; धम्मु-धनुः, धर्म; गुण bow-string, virtues; मोक्ष discharge, salvation.

6. 7. पट्टभूमि गियत्तणु—possession of lands given by my master.

6. 8. चंचलु—मनश्चितं हृदयं, दि. । Acc. to this the line may be translated. 'This fickle (mind) plunges in despicable mirths and falls in evil company though held in check again and again'. Compare, चंचलं हि मनः कृष्ण ' Gita.

6. 9. 'Let the jackal to-day eat away my heart which is a resort of the wicked and the harlots' (or acc. to the alternative reading—my wicked heart which is the abode of the harlots).

The gloss explains बेसावाड as बेद्यापाटके गुप्तं according to which the translation would be 'my heart which is set upon the ward of the wicked and the harlots.'

6. 10. सामिहे°—'The master's debt has accumulated.' आवग seems to be a substitute for आरु like चड and वलग (Hem. IV, 206). The gloss also suggests this. (See glossary).

Dr. Gune's explanation of it as आपद्रत—'resort of the distressed' seems wide off the mark (see Bhavis. glossary).

6. 12. 'I am going to cut short the life of the enemy and his fortune sweet through royal favour.'

9. 3. 'The youth was accorded approbation by his father-in-law who congratulated the vanquisher of his foe.'

बद्ध-वर्धितः (Cf. दिष्ट्या वर्षसे); रिउसाहारिउ-रिपुसंहारकः ।

This is one way of explaining the second foot of the line. Another way is to separate रिउ from साहारिउ and translate 'By him was captured the enemy crest-fallen' (गयमोहम्मि साहारओ D VIII, 26.). This seems to be the meaning of the gloss वीरितं on साहारिउ.

A slightly different meaning is obtained by taking साहारिउ in the sense of सेवारितः in accordance with Hem. IV, 82 (संवृगेः साहर-साह्यौ). साहार (verb) and साहारिउ (participle) occur several times in Bhavis, and Dr. Gune's opinion is that the meaning given by Hem. 'does not suit any of the passages'. I, however, find the meaning suiting perfectly well in each of the passages.

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9. 5 'Mercury (पारसरस) looks beautiful when fixed (i. e. when its liquidity is turned into solidarity by admixture with other substances, for which process, see, Hindu Chemistry p. 131 with relative Sanskrit texts in the Appendix.)

10. 1. णि व च उ रं ग etc. 'Breaking the fourfold army like a water-jar'.

The gloss supplies केचन राजानः to be construed with यदिवि 'and having established certain kings'.

11. 2. चंदाहावर्षे—'By the father of the maiden named Chandā. चंदा इति आहं नाम यस्याः तस्याः वप्यः पिता तेन. For चंदा see VII, 15, 4.

14. 1-4. By the use of paronomastic adjectives a contrast is made out between the arrows of Sukantha and those of Nāga k.'

15. 8. जी य उ प वि—The gloss explains this as 'असहायसहायकारि यत् जीवितव्यं तत् पविः वज्रसमानम् । If we take the alternative reading पर in place of पवि, we might explain it as असहायसहायकारि जीवितव्यम् परम् उत्कृष्टम्'.

VIII.

1. 9 उ प्य ए ण—अमरेण धूर्तेन च, टि.

1. 12 अं ब इ य हे—चम्पककलिकायाः, टि. Champaka is sweet-scented calophyllum (Lat. Plumieria acutifolia), It is shunned by the bee. 'अमराणां घातकरः' BNR p. 278.

1. 13-14 'The bee that is attached to the jasmine and hovers, in its infatuation, over the rich blossom that it has put forth does not kiss the Yūthukū on account of its bitter limbs that spoil the taste (or break the mirth)'.
जा इ—जाति .Jasminum Grandiflorum :

जू हिय—यूथिका .Jasminum auriculatum. For the latter's bitter taste see BNR p. 277.

'यूथीयुगं हिमं तिक्तं कटुपाकरसं लघु' ।

2. 5. 'His daughter is Kāmarati on whom even the Creator dies (i. e. is enamoured) as he thinks of her peerless beauty'. को—ब्रह्मन्, टि.

2. 6. 'She does not love any man as boiled rice is unpalatable to one who has his mouth scorched with slake-lime.' This is how I interpret it. The gloss, however, has it यथा क्षीतज्वरेण अजीर्णेन वा हृतागस्य अन्नं (शालिः) न रोचते ।

4. 12-13 'Seeing Mahāvyaśa she shook her head, and with a smile, said to her friend 'one who is courted by Madana, would not marry this man, as Mādhava was chosen by Śrī.' It would be more correct if we read वम्महु instead of वम्मह.

5. 11. for सुपु रिसल क्ल ण See III, 4 text and notes.

5. 12. दम्म seems to be the same as Roman drachma : These coins may have been introduced simultaneously with 'Dinaras' for which see III, 12, 12 notes.

NOTES

7 14. मरुहयमयंरद्धउ-मरुता हतः मकरध्वजः येन सः ।

8. 4. विवाह—(1) Marriage; (2) Visnu (गरुडवाहन).

8. 8. दहमु विद्वुः—The nine Nārāyaṇas of the Jain Purāṇas are त्रिपुष्ट, द्विपुष्ट, स्वयंमु, पुरुषोत्तम, नरसिंह, पुंडरीक, दत्तदेव, लक्ष्मण and कृष्ण.

8. 9. The Bhavanendras are ten called कुमार e. g. असुर, नाग, विद्युत्, सुपर्ण, अग्नि, द्वीप, उदधि, दिक्, वायु and स्तनित. Amongst the twenty presumed here, perhaps their ten Pratyendras are included. The thirty two Surendras enumerated in Pratis-
thāsāroddhāra of Asādhara p 60-66. include the ten Bhavanendras.

8. 10. छउमत्य-छव्यस्थ-sages in the 11th and 12th stages of spiritual advancement. The 24 Tirthamkaras are well-known.

8. 11. The eleven Rudras recognised by the Jainas are :—भीमबालि, जितशत्रु, रुद्र, विश्वानल, सुप्रनिष्ठ, अचल, पुण्डरीक, अजितधर, जितनाभि, पीठ and सात्यकि.

9. 2-3. कइ-कवि, कपि; दियवर-द्विजवर-पक्षिन्, ब्राह्मण; पत्त-पत्र, पात्र.

10. 3. कउ वीरहो etc.—मंदरागः कृतः वीरस्य कुमारस्य । टि.

10. 7-10. 'Who is bowed to by mendicants influenced by women, and by divinities of malignant disposition? You, the world-teacher, are easily missed by those who are doomed to be the wanderers in the cycle of metempsychosis. Highly excited by the impulse of cupid and swooned by the excessive drink of attachment, the beings, when sprinkled over with the ambrosia of your speech. revive into sobriety.'

ना विजइ--कः नम्यते ; कोऽपि न नम्यते, टि.;

जीवणेण—(१) अमृतेन (२) जीवितव्येन.

13. 2. किं महुअत्थि गोहु--'Do you keep anything back from me; or, is there anyone who would war against me?' गोह-गुह्य, or मट (D. II, 89. com.)

13. 14-15. 'What is the accomplishment of that wretched king who is attached to the lip of his mistress, when others are in distress? I regard that kingship really glorious in the world, which affords relief to the afflicted.' The gloss, however, has it 'स्त्री-ओष्ठरागवत् अन्यराज्ञां राजत्वम् ।

14. 12. णायणयाणय—नागैः नता आज्ञा येषां ते 'To whose command the Nagas bowed.' परिपालियपय-परिपालितप्रजाः ।

15. 1. मयगिळगंड--मद+आर्द्र+गंड. 'With frontal globes wet with ichor.' (गिळ-Hindi गीला wet) I can find neither suitability nor authority for Dr. Vaidya's paraphrase of गिळगंड as शिबिकावाहक (see Jasa. I, 27, 15. and glossary).

15. 2. पंचमेरु see I, 6, 2 notes.

16. 4-13-हरिसिय-हृष्ट ; सुसिहरिसिय-सुशिखरे श्रित.

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सुरदिग्—(१) सुरमित (२) सुर+इत.

हरिणिग् (१) हरिणी (२) हरि+नीत.

मणोहराज—(१) मनोहर (२) मनर्था ओषः तस्य रागः ।

सुरतरुणिग्—सुरतरु नीत ; तरुणिग्—तरुणी.

रक्खंकराग्—मस्मकरौ ;

सई—सती ; लीला°—लीलया आलोकितः निजपुरुषः (निजपुरुषश्रीः, टि.) गामिस्ताः ।

सुधीर—adj. and proper name.

सुरविमाण—(1) his divine car, (2) the vehicle of the gods.

सवास—स्ववास ; पंडीसवास—पाण्डयेष्ट + वास.

IX.

1. 14 मंडलमेळइं धणइं—Ransom for his territories.

2. 5 जुसि probably means here युति i. e. confluence of planets that is considered auspicious.

2. 6 मरगजयहो° 'As *Samkranti* is dear to a beggar Brahmana'. *Samkranti* is winter solstice which occasion is observed as a festival when alms are freely given and Brahmanas are fed.

3. 9-10 'Does not that bow and that woman render resplendent the person of a man, the bow endowed with a string, giving a good grip, made of a good bamboo and with an arrow fixed to it, and the woman, virtuous, slender, noble-born and rich ?'

4. 8 समिइहिं see I, 12, 3 notes.

4. 9 For the *Bhāvanas* of an ascetic, see *Mūlācāra* chapt. IX.

5. 5 The *Śvetāmbara* belief that the sages even after attaining omniscience bear clothes and take food, is here criticised.

5. 7 This is the criticism of the *Ksarika-vāda* of the Buddhists against which the following objections are raised.—

(i) continuous knowledge is not possible in a being completely decaying and renewing every moment. For example, a man gone out could not return to the same spot if he did not continue essentially to be the same man, nor could he lay his hand on a thing which he had previously kept somewhere.

(ii) The relation of cause and effect in certain cases is such that the latter follows only during the subsistence of the former; for example, the cow and the milk or the lamp and the lamp-black. In such cases if the cause had passed away the effect could not follow.

5. 12 The objection against the '*Śūnya-vāda*' is that if everything were void, what was the propriety of ascetic practices ?

NOTES

6. 1-3 The Kaul school, acc. to our author, held that the five elements, earth, water, fire, air and space were identical with Brahmā, Viṣṇu, Rudra, Īśvara and Śiva respectively. For the claims of the Kaul teachers see Jasa. I, 6, Karpura Mañjiri Act I.

6. 4-11 Various objections are raised against the school that considers the supreme principle or the soul as devoid of qualities (Niṣkala or Nirguṇa).

7. 1 'Can boiled grains be turned back into great millet or butter into milk? How can the accomplished' (absolved) wander again through the cycle of births involving the burden of taking and abandoning the body ' ?

The personality of Śiva, which acc. to the author, is accepted by Gautama and Kaṇāda, is a contradiction in terms i. e. an impossibility (gaganārabinda) as shown in the following lines.

7. 5 अयसिरक्षुण्डणे पडियउ—The reference is to the Paurāṇic account of Śiva's cutting off the head of Brahmā (Aja). He is said to have thrown the head at a spot in Benares which is known as *kapāla mocana* after the incident.

8. 3 पर्यारिउ etc. The reference is to Vyāsa the reputed author of the purāṇas, who is said in Mahābhārata to have cohabited with the wives of Vicitravīrya.

9. 7 The reference is to the injunction ' याज्ञिकी हिंसा हिंसा न भवति'.

13. 12-13 These are the twenty five tattvas of the Sāṅkhya system.

11. 1-6 We have here the tenets of the Nāstika-Vāda of Bārhaspatya, the central principle of which is that life is produced by the conglomeration of matter without any metaphysical self.

11. 11. The four forms of life are देव, मनुष्य, नरक and तिर्यक् the fifth being मोक्ष. See I, 12, 3, notes.

12. 4. For the sixteen principles of meditation, see Tatt. Sutra VI, 24.

12. 5. The eight guṇas are—

मधुमांसमधुत्यागैः सहाणुव्रतपञ्चकम् ।

अष्टौ मूलगुणानाहुर्गुणिणां श्रमणोत्तमाः ॥ RKS 66.

12. 6 Belief in false divinities, scriptures and teachers are respectively called देवमूढता, शास्त्रमूढता and गुरुमूढता ।

The eight prides are—

ज्ञानं पूजां कुलं जातिं बलमृद्धिं तपो वपुः ।

अष्टावाश्रित्य मानित्वं स्मयमाहुर्गतस्मयाः ॥ RKS. 25.

12. 7-8 The six undeserving (Anāyatana) are कुदेव, कुशास्त्र, कुगुरु and devotees of these three.

12. 9. साहृमिय etc—Paying a particular regard for co-religionists is called Vātsalya,

12. 10. Absence of शंका, कांक्षा and विचिकित्सा are the first three of the eight requisites of ' Right Faith ' the remaining five being अमूढदृष्टिः, उपगृह्यन्, स्थितिकरण, वात्सल्य and प्रभावना, for an exposition of which see, RKS. 11-18.

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18. 2. The twelve kinds of austeries are :—

अणसणमवमोदरियं रसपरिचाओ य वुत्तिपरिसंखा ।
कायस्स च परिताओ विवित्तसयणासणं उट्ठं ॥
पायच्छित्तं विणयं वेज्जावच्चं तदे व सज्जायं ।
ज्ञाणं च विटस्सग्गो अन्नमंतरओ तवो एसो ॥

For exposition see Mūlācāra, 345 ff.

पंडित्यमरण—The three kinds of deaths are—

तिविहं भणियं मरणं बालाणं बालपंडियाणं च ।
तदयं पंडियमरणं जं केवलिणो अनुमरंति ॥

Mūlācāra, 59.

18. 5. The fifteen parts of the three larger divisions of Jambudvīpa constitute the Karmabhūmi where the six occupations of life asi, masi, krsi, sevā, śilpa and vāpiya are prevalent.

18. 11. The enlightened souls are of two kinds Sakala and Nikala i. e. those that retain their corporeal existence (Arihanta) and those that are absolved from it (Siddha). These constitute the 13th and 14th stages of spiritual advancement.

14. 9. चरमसरीरायक—charama śarira means corporeal existence for the last time i. e. before salvation.

17. 25. करे—Imperative form, rather unusual. The alternative reading करो is identical with the impera. in Hindi.

17. 41. पयापंचविस्सो—पंचपदयुक्तः (°वित्तः, °वृत्तः वा). टि. The five padas are, जमो अरिहंताणं, जमो सिद्धाणं, जमो आयरियाणं, जमो उवज्जायाणं, जमो सम्बसाहूणं ।

17. 42. अया राइवण्णं—etc. Recollecting the word 'अहं' his life passed away; सरं-स्सरन्, though the gloss explains it as रकारसहितं, and गहं as इकारः । It would be better if we could read रहं (letter र and ह) in place of गहं.

18. 9. पल्ल-पल्य—is a measure of time, for which see Tatt. Sutra chapt. III, J. G. Dict. Appx. D.

18. 10. अवही—अवधिज्ञान is one of the five kinds of knowledge 'मतिश्रुतावधिमनः पर्ययकेवलानि ज्ञानम् । अवधिज्ञान is direct knowledge circumscribed by द्रव्य, क्षेत्र, काल and भाव. See Tatt. Sutra I, 9.

18. 12 'His dress fastened over with a gold-knife' (कनककर्तरीगाढनेपथ्यः). कतरी is equivalent to Hindi कटार which formed a necessary part of a gentleman's dress. This fashion is now observed only in marriages when a bridegroom is necessarily dressed over with it. The word has been misunderstood by Dr. Gune who takes it to mean 'some war-like feat'. (See Bhavis. II, 2, 7; Sanat. 655, 3).

18. 13. तुरुक्क—तुरुक्क is a fragrant aromatic resin of a Javanese tree. The name suggests that it was first introduced in India by the Turks. Hence it is also called Yāvana or Yavana-desāja ('तुरुक्कः पिण्डकः सिद्धो यावनोऽपि ' अमर. 'सिल्हकस्तु तुरुक्कः

NOTES

स्याद् यतो यवनदेशजः ; BNR. p. 107). In Vernacular it is called लोहवान or लोमान from Arabic ' *luban jawi* ' i. e. frank incense of Java, from which is also derived the English word ' benzoin ' ,

जक्लक ह्म-यक्षकर्म is a compound of various kinds of incense ' कर्पूरागरुकस्तूरी ककोलैर्यक्षकर्मः ' अमर. दण्ड-दर्प musk.

18. 18. उन्मे वि-उद्भाव्य raising up.

19. 12. सराहय-सरागा.

20. 11. ' He should leave the bed at sun-rise when the smaller beings, two sensed and others are still asleep '. सोहेइ-सजेत् equivalent to Marathi सोडणे; Hindi छोड़ना. Or we may split it as सो हेइ (हा to abandon.)

20. 15. ति वि हे ण-त्रिविधेन मनोवाक्यायेन.

20. 16. This describes the कृतिकर्म (क्रियाकर्म) for which and its thirty two faults (अइयार-अतिचार) see Mūlācāra 601-607.

दो णदं तु जघाजादं बारसावत्समेव य ।

चदुत्सिरं तिसुद्धं च किदियम्मं पडंजदे ॥ etc.

Āvarta is performed by joining the palms of both hands and giving them a circular motion from right to left. Three such āvartas and four nods of the head are performed towards each of the four directions at the time of Kṛtikarma or Sāmāyika (see RKS. 139.).

20. 17. For the faults of तणुसग्ग-तनुसर्ग (कायोत्सर्ग) as a form of penance see Mūlācāra, 668 ff.

21. 5. ' Raising up (the morsel of food) he should offer it to the sage himself ' or we may read करे वि. i. e. should be offered in the sage's hand. (See Mūlācāra, 820).

21. 6. स चि त्त-green vegetables are unfit for monks and so also fruits that contain much seed. (See Mūlācāra 826). For other impurities and precautions of food see *ibid* chapt. VI (420-501).

21. 33-37. Various articles suitable for presentation to temples are named.

21. 39. The alternative reading पयंतु (feast ending with milk) suits better.

21. 41. Read the line as सुवीउ सुखेत्ते सुदिण्णु पयत्ते । ' Good seed, well sown in a good field, thrives. '

22. 7-11. The water pitchers used for his coronation-bath are fancied as clouds, Brahmins, teachers, paramours, divine trees, fools, singers, kirāta boys and heaps of glory, by means of paronomastic adjectives.

25. 14. सुक्कज्ञाण-शुक्लध्यान pure meditation is one of the four kinds of Dhyāna, for which see Mūlācāra, 674 ff.

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25. 15. दृढकर्मदृग्गति—The strong tie of the eight karmas (ज्ञानावरणीय, दर्शनावरणीय etc. see Tatt. Sūtra.).

25. 17. 'Instantly Ananga (Nāga k.) became absolved of his body and attained salvation having shattered cupid (अनंगविदारकः).

प्रशस्ति—

4. विवरि-विवृत्य, or it may be read विवरिवि दावद्, the sense remaining the same.

6. 'May rains shower whenever thought of.'

8. For पंचकलाणइ see II, 11, 2 notes.

10-12. 'Peace be to my parents named Keśava and Mugdhādevi, Brahmins of Kāśyapa gotra, who though devotees of Śiva, both died by the Jaina form of renunciation which destroys sin, having had their ears filled with the nectar of the teacher's words.' गुह-दिगम्बर, टि.

14. The gloss paraphrases दंगइयहो as मह्य. The name also occurs towards the end of Mahāpurāṇa of our author, where he appears to be one of the sons of Bharata (होउ संति सुअणहो दंगइयहो). See also introduction

The six verses at the end eulogize Nanna, the author's patron and tell us once more that he composed the work at his request (see I, 3-4).

Verse 6. कव्यपिसङ्ग-काव्यपिशाच, the poet's title occurs once before I, 2, 10. Even in Sanskrit Piśāca or Piśācikā, at the end of a compound, denotes excessive fondness e. g.

आयुधपिशाचिका—(Bāla Rāmāyana 4.)

आयुधपिशाची—(Anargha Rāghava 4.).

The poet has justified the title by the volume and the quality of his poetry (see Intro.).



ADDENDA ET CORRIGENDA.

Chapter	Kad.	Line	For	Read
I	11	11	देसहो लेहि	देसहो लहु लेहि
„	17	3	जो कतह	जो कंतहे
„	„	16	धम्मिलगय	धम्मिल गय
„	18	9	कर	कर
„	„	„	णयसंचार	णयणसंचार
II	1	5	अलिकेसहि	अलि केसहि
„	2	5	दाणबुधिज्जरइ	दाणंयु णिज्जरइ
„	9	11	अजियमहंतहि	अजिय महंतहि
III	2	1	होई	होइ
„	„	16	तिक्खपक्ख ^०	निक्ख पक्ख ^०
„	7	3	विलासिणि	विलासिणि
„	8	1	^० णिग्घोस	^० णिग्घोसे
„	„	4	पणइणि परिमिण	पणइणिपरिमिण
„	„	9	दिट्ठ णह ^०	दिट्ठणह ^०
„	„	17	मंचारुडियए	मंचारुडियए
„	13	1	कें म्हइं	कें तुम्हइं
„	17	13	वरकरिण। हिउ	वरकरि णाहिउ
„	„	16	पुप्फयंत दिसि ^०	पुप्फयंतदिसि ^०
IV	2	9	।दढ	दिढ
„	3	4	समत्तु	सम्मत्तु
„	„	7	कुट्ठिउ	कुत्थिउ
„	5	9	धरु	धरु
„	13	4	जायवि	जाणवि
V	5	3	बंधति	बंधति
„	10	2	^० वयणा	^० वण्णा
„	13	1	विहुसणु	विहसणु
VI	4	1	अंतेउरु अंतेउरु	अंतेउरु अंते उरु
„	7	16	वाहिगइंदउ	वाहि गइंदउ
„	12	10	तुहं	तुहुं
„	13	17	^० हाणा	^० हीणो
„	15	4	ससरु	ससरु
VII	4	12	पवत्तु	पवत्तु
„	6	7	पहु भूमि ^०	पहुभूमि ^०

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		13	°कंचन कवयं°	°कंचनकवयं°
”	”	2	सीसकई	सीसकई
”	”	10	हुलिई	हुलियई
”	10	1	°चउरंगणिवा	°चउरंग णिवा
”	11	15	कुलसकंठ	कुलिसकंठ
VIII	2	6	णरुचवइ	ण रुचवइ
”	3	1	पहवंत	पवहंत
”	10	4	विट्ठु	विट्ठु
”	12	10	मइ कहवय °	मइकइवय°
”	”	11	पालिपाई	पालियाई
IX	4	11	णायकुकुमारें	णायकुमारें
”	20	17	तणु सग्ग°	तणुसग्ग°
”	25	15	°कम्मट्ठि°	°कम्मट्ठ°
Pras’asti		12	सवणामइ	केसवणामइ
		13	°विसुद्धिदंगइयहो	°विसुद्धि दंगइयहो

